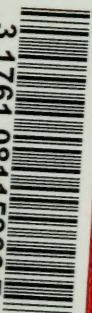



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# SAYINGS

OF

# THE JEWISH FATHERS,

COMPRISING

PIRQE ABOOTH AND PEREQ R. MEIR

IN HEBREW AND ENGLISH,

WITH CRITICAL AND ILLUSTRATIVE NOTES;

AND SPECIMEN PAGES OF

THE CAMBRIDGE UNIVERSITY MANUSCRIPT OF  
THE MISHNAH 'JERUSHALMITH',

FROM WHICH THE TEXT OF ABOOTH IS TAKEN.

*EDITED FOR THE SYNDICS OF THE CAMBRIDGE UNIVERSITY PRESS*

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## INTRODUCTION.

MASSEKETH ABOTH, best known as Pirke Aboth, or Chapters of the Fathers, is a Mishnah Tract in Seder Neziqin, where it stands between 'Abodah Zarah and Horaioth. It takes its name from the fact that it consists to a great extent of maxims of the Jewish FATHERS whose names are mentioned in its pages, and is chiefly valued as a compendium of practical ethics, although it is not without a mystical element in portions of its Fifth and concluding Chapter. Its simplicity and intrinsic excellence have secured for ABOTH a widespread and lasting popularity, and have led to its being excerpted from the Talmud and used liturgically in the Synagogue, at certain seasons, from an early period. "It was the custom," writes Sar Shalom Gaon<sup>1</sup>, "in the house of our Rabbi in Babel, to recite ABOTH and (the supplementary sixth chapter) QINYAN THORAH, after evening prayer upon the Sabbath;" and the "Six Chapters" are found at the present day in Prayer Books of the Ashkenazic<sup>2</sup> rite, and are recited publicly on six successive Sabbaths between the festivals of Passover and Pentecost.

The Talmudic saying that, *Whosoever would be pious must fulfil the dicta of the FATHERS*, is quoted by Rabbinic commentators in their introductions to Pirke Aboth, and the Tract has accordingly been described, with reference to this saying, as "Mishnath ha-Chasidim," a course of instruction for the pious.

<sup>1</sup> Quoted by RASHI, ספר הפרדס סימן ד'. On the various uses, see ZUNZ, *Die Ritus des synagogalen Gottesdienstes*, p. 85.

<sup>2</sup> German, Polish, &c.



## INTRODUCTION.

The First Chapter opens with the statement that Moses, having received the Law from Sinai, handed it down to Joshua, and he in turn to the Elders, and the Elders to the men of the Great Synagogue. The Mosaic succession having been thus far established, the men of the Great Synagogue speak their three WORDS, which express the aim and function of the new school of Soferim: "Be deliberate in judgment; and raise up many disciples; and make a hedge to the Law." Next comes Simon Justus, with his saying, that the three pillars of the world are Revelation, Worship, and Humanity; and after him the first teacher of Greek name, Antigonus, whose inculcation of disinterested service is described in a Jewish tradition as the ultimate source of the negative tenets of the Sadducees, or "Sons of Zadok." From this point onward to the end of the Fourth Chapter we have a series of moral sayings, which are put into the mouths of Rabbis who lived within the period from two centuries before to two centuries after CHRIST.

The Fifth Chapter is characterised by something of a more speculative tendency. It touches upon the cosmogony; upon miracles, and their relation to the order of nature; upon the connexion between the moral and the physical; upon the varieties of men, and minds, and motives; upon the antitheses of the good and the evil dispositions. In form it is a series of groups of ten, seven, four, and three things; its sayings, unlike those in preceding chapters, take the form of historical narrative, or of systematic classification; and it makes no mention of the name of any Mishnah Teacher, until we come, at or near the end, to a saying which is ascribed to Jehudah ben Thema: "Be bold as a leopard, and swift as an eagle, and fleet as a hart, and strong as a lion, to do the will of thy FATHER WHICH IS IN HEAVEN."

Of commentaries upon ABOTH, the best known is that of Maimonides, which is found—sometimes in the original Arabic, but more commonly in Hebrew—in separate Manuscripts, or in his work on the whole Mishnah, or in Jewish Prayer Books



## INTRODUCTION.

of the Italian rite. Another great commentary, which has been ascribed to R. Jacob ben Shimshon, to R. Shemuel ben Meir, a grandson of Rashi, and even to Rashi himself, is found likewise in separate Manuscripts, and in a great number of Prayer Books, especially of the Franco-German rite. In its most complete form<sup>1</sup> it belongs apparently to the beginning of the thirteenth century, but it is based upon traditions of a much earlier date. A third work which is indispensable for the criticism of ABOTH is the Arabic commentary of 'R. Israel' of Toledo, which has hitherto been supposed to have perished, except in so far as it was embodied in the Hebrew commentary of his descendant, Isaac ben R. Shelomoh; but a copy of R. Israel's work has been lately purchased for the Bodleian Library, and will be found described and identified in the forthcoming Catalogue of MANUSCRIPTS OF THE TEXT OF ABOTH AND OF COMMENTARIES UPON IT.

The printed text of the Five Peraqim<sup>2</sup> is from an important copy of the MISHNAH, of which an exhaustive account is being prepared by the learned compiler of our UNIVERSITY CATALOGUE OF HEBREW MANUSCRIPTS, who, as Reader in Talmudic and Rabbinic, is doing so much to promote the study of Jewish Literature in Cambridge. The sixth Pereq is taken from a modern Ashkenazic Prayer Book.

The *Comparative Index of the Mishnah* gives the title of each Tract<sup>3</sup> according to the MS., with its positions in the MS. itself, and in the well-known edition of Surenhusius, respectively. The *Index* is followed by extracts from the Mishnah,

<sup>1</sup> That is to say, in the form in which it appears in the so-called MACHAZOR VITRY, which has been cited under that name in the notes. But, as will be shewn in the *Catalogue of MSS. of Aboth*, the title, although given by S. D. Luzzatto, is inaccurate.

<sup>2</sup> Each chapter in the MS. forms a continuous paragraph. But the printed text has been subdivided according to the punctuation of the MS., and numbers have been added for convenience of reference *within the edition itself*.

<sup>3</sup> Notice especially, מִסְכַּת נִזְיָין.

## INTRODUCTION.

including two complete specimen pages<sup>1</sup>, which, with the exception of the headings, have been transcribed literally and line by line from the MANUSCRIPT.

ST JOHN'S COLLEGE,  
April 9th, 1877.

<sup>1</sup> Notice, in the first extract, the reading ואכילת פסחים, which a comparison of the two Gemaras shews to be characteristic of the "Jerushalmi." The reading in the extract from Sanhedrin, omitting כל ישראל יש להם חלק בו, and beginning אלו—not ואלו—is confirmed by the Gemara. ABOTH itself is one of the Tracts not found in other copies of the "Jerushalmi." But see the citation from R. Israel in *Crit. Notes*, p. 5.

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*In the Press.*

A CATALOGUE OF MANUSCRIPTS OF  
THE TEXT OF ABOTH, and of Commentaries upon it,  
with especial reference to disputed readings.



# MASSEKETH ABOTH

## CRITICAL NOTES

### PEREQ I

The following Manuscripts are referred to :

#### British Museum MSS.

A.	Addit. 27201
B.	Orient. 1003
C.	Addit. 27070
D.	„ 27072
E.	„ 17057
F.	„ 27115

#### Cambridge MSS.

ℳ.	University Addit.	470
℔.	St John's College, K.	7
℥.	University, Addit.	667
℞.	„ „	1200
Ⓢ.	„ „	561
℥.	A Machazor.	

A\* denotes the Oxford MS., *Bodl.* 145. It contains the same commentary as A (Machazor Vitry). A† is a third copy of the same commentary. A† and ℥ are in the possession of the Editor.

BAR S. denotes ISAAC BAR SHELOMON, the author of the commentary in B, ℔.

The text of ABOTH is taken from ℳ; Perek VI from an edition of the Ashkenazic Prayer-Book.

In citations from the MISHNAH the sections are given according to the edition of Surenhuls. For the names of the tracts see the Comparative Index, pp. (52, 3), and the notes upon it.

In citations from the TALMUD the letters T. J. are prefixed to those which are from the Jerushalmi. The rest are from the Babil.

The Hebrew letters, חת, ת, ט, צ, ע, ק, כ, ה,  
are transliterated, tth, th, t, ç, ' , q, k, ch,

except in some cases in which familiar forms are retained.

1. For the omission of ה before בנסת הגדולה cf. יצר הרע (II. 15).

2. שמעון is represented in Greek by Συμεών. There is a short form סימון (T. J. Berak. I. 8) corresponding to Σίμων.

3. א, plene, אנטיונוס, in Bekor. vi. 3.

B, שוכו. B, שכה. See Josh. xv. 48.

על מנת שלא (not שלא ע"מ) is the reading of most MSS, and is to be retained:

גרסת הספרים היא הנכונה וצונו לעבוד האל על מנת שלא לקבל פרס רק מאהבתנו אותו (bar S.).

Cf. Megil. 29 a, ע"מ שלא לעשות קפנדריא. In the text of A marks of transposition have been added, the primary reading being ע"מ שלא. C omits the clause, אלא כו' פרס.

4. יוסי is an abbreviation of יוסף; so יסא (T. J. Berak. i. 8); and יוסה, a Jerus. form, used in א (Berak. ii. 3, &c.).

The plural מרן is referred to the men of the Great Synagogue (A, C), or to Shime'on and Antigonus (R. Jonah; bar S.); the singular ממנו (C, D) to Antigonus.

For בצמאר (א), cf. Jer. ii. 25; for בצמא, the usual reading, cf. Ex. xvii. 3. On a third reading, כצמא, the *Midrash Sh.*<sup>1</sup> cites the following:

בשיתא סידרי משניות ירושלמיות היא הגרסא בצמא בכ"אף והכל עולח אל טעם אחר.

5. B adds (after בני ביתך ענוה), ולמד את בני ביתך ענוה. Cf. Aboth R. N. vii.

6. באשתו כו' is a compiler's addition to the saying of R. Jochanan (A bar S.).

באשתו נדרה ל' (A, against Aboth R. N. vii.).

The expression יורש ניהנם (Aboth R. N. vii.; bar S.; Aboth v. 29, note 7. Cf. Ecclus. x. 11) is found in T. J. Peah i. 1; T. J. Sanh. x. 1. Others, as A, read יורד ל'.

- 7, 8. For מתאי (א only) other copies have the degenerate forms נתיא, נתיאי. א has מתאי הארבלי in Chagig. ii. 2; but נתוי איש תקוע in Challah iv. 10.

9. B, with points, טבאי. Cf. טבי (Heb. צבי), in Berak. ii. 7; fem. Ταβθα (Acts ix. 40). The name is frequently read Tabbai.

B, שטח. D, שטיח. So F, but it is usually read *Shetach*.

<sup>1</sup> This *Midrash Shemuel* is a commentary on Aboth by אחריא ד' חמירא.

א, ע, פ, כערכי. A, כעורבי, with the note:

כעורבי הדיינין וי'ג בארבי באלף והיא היא... ויש לפ' אל תעש עצמך  
כארבי הדיינין לכפות בני אדם לרון לפניך ביחיד שהן רשאים ולא אתה.

B adds, פדרי ארכה [*patriarcha*] ובלעז קורין. In Gittin i. 5, א reads, בערכאות [*ἀρχαί*], for בארכיות.

ע, ואף בשקבלו.

11. א erroneously repeats 'ואל תתיאש כו' from § 8.

12. ע, מים. ע, ע, פ, אחריהם.

13. הלל is said by A, A\*, A+, to be a Scripture name(?) בדברי הימים.

It may be conjectured that the author of the commentary expressed himself somewhat as follows:

הלל ושמואי מלשון המקרא הלל (בשופטים ושמואי) בדברי הימים  
and that the words in brackets fell out in transcription.

Or the MSS. may have a defective reading of the statement that "הלל" [was of the sons of Ne'ariah, whose name is found] בדברי הימים (1 Chron. iii. 23; iv. 42). He is so described in the chain of esoteric Qabbalah by R. Abr. of Granada (c. 1300) in ברית כינוחה (*Introd.*). But the former explanation is preferable.

הלל (ΕΛΛΗΛ) is found in Jud. xii. 13, 15. The form הליל (cf. Is. xiv. 12) is considered equivalent.

For שמאי א reads in general שמאי, and sometimes שמי (Orl. ii. 5; 'Ed. i. 1). שמי is found in 1 Chron. ii. 28—45; iv. 17. It is sometimes considered to be a contraction of שמעי (Ex. vi. 17), and this again of שמעיה (1 Kings xii. 22), after the analogy of זכרי, &c. Josephus is thought to have confounded Shema'iah and Shammai (Jost, *Gesch.* A. 259).

The name is variously transliterated (cf. § 9) with single or double *m* (Surh. i. 273; iv. 416. LXX, Σαμαί, but also Σαμμαί). The Masoretic form gives *Sham-mai*, which might be regarded as an abbreviation of *Sha-ma-i*.

### *On the meaning of SADDUCEE.*

It may be remarked that in many LXX forms, as Ἀβερσάλωμ, Ἀκκερών, Περέκκα, κ.τ.λ., double consonants stand for undageshed Hebrew letters. The double δ of Σαδδουκαῖος is therefore no strong argument in favour of deriving the word from צדיק (as against קדיש) in accordance with a statement of Jerome on Matt. xxii. 23. Epiphanius (*Panar. H.* 14) takes no account of the δδ, but derives the word at once from קדיש, and then hints at the derivation from Qadoq: Ἦν δὲ καὶ Σαδούκ τις τοῦνομα κατὰ τὸ πάλαιον τῶν ἱερέων. Ἄλλ' οὐκ ἐνέμειναν οὗτοι ἐν τῇ τοῦ ἐπιστάτου αὐτῶν διδασκαλίᾳ.

Greek usage testifies to the derivation from צדוק by preserving the ו sound, and by occasionally writing צדוק itself with δδ, though by no means "überall", as Ewald has hastily remarked (*Gesch. d. V. Israel*, iv. 358, ed. 3). Moreover, why should a party whose distinctive tenets were predominantly *negative* be called *oi δίκαιοι*? The "righteousness" of legal observance belonged no less to their rivals (Matt. v. 20; Jos. *B. J.* ii. S. 14); and ethically, they are said to have lacked the benignity of the צדיק (Ps. cxii. 5; Prov. xii. 10; xxix. 7). The analogy of חסידים, *pii*, is counterbalanced by that of ביתוסים, from the name ביתוס. On the other side see Herzfeld, *Gesch.* ii. 358, 382.

14. A (see Tha'an. 31 a) has in text and margin,

ודמוסיף (יוסיף ודלא מוסיף) יסיף

and in the commentary:

ד"א דמוסיף מט"ו באב ואילך ללמד בלילות שהרי ארוכות הן מיכן ואילך יוסיף יוסיפו לו ימים ושנים כד"א בשלהי תענית ודילא מוסיף שאינו סובר בתלמודו ללמד דבר מתוך דבר ואף אינו מוסיף מן הלילות על הימים ללמד יסיף יאסף. (י"אסף, D)

This agrees with the pseudo-Rashi, or RASHBAM, on Baba B. 121 b.

ff has ~~ודמוסיף יוסיף~~ crossed out, and then ודלא כו'.

A (on ודילא יליף):

יש משניות שבת' בהן ודילא יסבר קטלא קסמין (cf. E) אם אינו סובר בתלמודו הכל קוסמין ומתנבאים עליו שמיתתו קרובה לבא. ואית משניות דגרסי ודילא יטפר מי שאינו משפר בתלמודו להבין דבר מתוך (דבר). ושלשתן לשון אחד הן

Bar S., ודיישתמיש, here and in iv. 9.

18. A, A+, C, D, E, אלא שתיקה. A, B, F, B, C, D, E, מישתיקה.

19. C, F, &c. (against A, D, A, bar S.) עומד.

A adds שני אמת כו' (Zech. viii. 16), but with the note ובמשניות המקרא מדוייקות אין כת' המקרא.

It is omitted in A, B, and given only as a *comment* in T. J. Tha'an. iv. 2.



## PEREQ II

1. R. Israel conjectures that the true reading is:

כל שהיא תפארת לעושהו תפארת לו מן האדם

and quotes, as having suggested the above, a reading identical with that of  $\mathfrak{A}$  (and likewise of  $\mathfrak{F}$ , except that the latter has points):

וראיתי נוסחא ישנה נראה שהיא ירושלמית וכת' בה תפארת בלא וי' וכן מצאתי בגרסת ר' יצחק בן גיאת ז"ל:

The above passages are cited from  $\mathfrak{B}$ ; B has here a hiatus of nearly two pages which has been filled up by a later hand. Bar S. remarks: "but I myself have two accurate and pointed copies of the Mishnah which were written in Jerusalem the Holy City, and it is written in them תפארת לעושה ותפארת, as it is written in all the copies of ספרד and צרפת." He refers to his two MSS. in several other places.

$\mathfrak{F}$  reads לעושה תפארת כו' with mappiq *below the line*.

C, D, E,  $\mathfrak{F}$ , כמצוה חמורה.

C, D, E, שכרן של מצות וענשן של עבירות.

$\mathfrak{C}$  (omitting מה), דע למעלה.

$\mathfrak{A}$ , ראה, for רואה (§ 12); and so וראה in Middoth II. 4.

2. A omits יהי; and reads העוסקין ועמלים... יהיו עוסקין ועמלים. E, העמלים... יהיו עוסקין,  $\mathfrak{C}$ . העוסקי'... יהיו עמלים.

$\mathfrak{A}$  only, מעלין. The usual reading is אני מעלה. The variation may have arisen through an intermediate contracted form מעליני (= מעלה אני).

5. Read הלל, without ה'. A, reckoning this the *fourth* Mishnah of the Pereq, remarks:

הילל כת' במשנת רבינו גירשום ור' אפרים בלא ר' והוא הילל הזקן אבל המעתיקים קלקלו השורה וטעו בד' של מניין הבבות ונתחלפה להם ד' ברי"ש וכתבו ר' הילל, ומדלקמן נמי יש להוכיח דק"ת אף הוא ראה נולולת ומעשה זה שנוי בפר' אחרון דסוכה על הילל הזקן חבירו של שמאי הזקן הילכך נר' למיגרם הילל ולא ר' הילל.

R. Hillel was distinct from and of later date than the great "Hillel." (But see Sanh. 98 b, 99 a.) Cf. Jost's *Gesch. des Judenthums*, &c., A. 125, note 4, where "R. Jose ben Joezer" ('Ed. VIII. 4) is distinguished from "Jose ben Joezer."

א, ט, ע, F have עצמך. A, B, C, D, ה, F omit it.

א, A, B, שאיפער. C, D, ה, ט, F, שאי איפער. A has the note:

ואל תאמר שאי איפער לשמוע אם אינך טרוד ועסוק במלאכה ואיפער לך לשמוע דבר תורה עכשיו אפי' אם סופו לישמע בפעם אחרת אל תאמר הרי סופו להישמע ואותה הפעם תלך ותשמענו כי לא תדע מה ילד יום אם תוכל לשמוע עוד אם לא ולא עוד אלא אפי' אתה טרוד הפנה מעסקך ועסוק בתורה ואל תאמר כו' שמא לא תפנה ונמצא בטל כל ימי חייך כדברי תורה.

This and the note on הלל are quoted by bar S. in the name of RASHBAM.

6. A, ט, F, הבו'ישן.

A (cf. F) מחכם.

A, באתר דלית גבר תמן. Cf. Berak. 63 a: ובמקום שאין איש. A cites this from the "Jerushalmi."

7. ויש משניות שבת בהן דעטפת עמפוך והיא היא שאותיות א"ה ה"ע מתהלפות אשה אל אחותה. ויש שכתוב בהן על דאקפת אקפוך מתת וקפא ברולא (A).

אל, for על, occurs elsewhere. Cf. א in Baba M. v. 11.

8. The usual reading is מרבה ישיבה מ' חכמה. R. Ephraim (see *Midrash Sh.*), gives the short reading, מרבה תורה מרבה היים קנה, on the authority of good MSS.

9. A, B, C, D, E, ט, ע, F, אם עשית תורתך הרבה, ה.

10. א has usually the Jerus. forms ליעזר, לעזר, without א; once with points (cf. Rabb. note on III. 11), לעזר (Berak. I. 5), exactly corresponding to *Λάζαρος* (Joh. xi. 1). See p. (54), line ב"א.

12. For רואה אני (note 3) cf. Rosh ha-Sh. II. 8; Baba B. ix. 1. For the text cf. Sheq. iv. 7: יהושע ר' אליעזר מדרברי ר' יהושע.

13. Abarbanel mentions a reading בואו, for צאו, here and in § 12.

14. A, B, C, E, שלשה שלשה דברים. B, D have the second שלשה crossed out, and unpointed, the context being pointed.

שמו תכונה is found in *Thamid* i. 4; and in *vi.* 3, A has שמו (for שלא) as here. Cf. *Aboth* i. 10.

15. עין דרע (B, C, D, E, F, B, C, E, F, *Aboth R. N.* xvi.) may have arisen from assimilation to the following יצר דרע. R. Isr. pronounces in favour of רעה (A, A).

C, שנאת חנם. Cf. קללת חנם (*Prov.* xxvi. 2).

16. C omits דרבי, and reads briefly, עליך בשלך.

18. A, C, B, E, F, A, C, D, E, F, מה שתשיב, without ורע. B, ורע.

A (=A, against C): ואין כת' במשניות בעל בריתך ונאמן הוא.

## PEREQ III

1. א, אַת (for אַתָּה), here and in Baba Q. ix. 10; Qinnim iii. 2.

A reads, מְלִיחָה סְרוּחָה, with מְמִיפָה<sup>1</sup> above the line. ב, מלחה.

- א has the pointing הָלַחַח in Shebi. ii. 1.

א, E, ולאין (for ולאן).

א only, לרמה ותולעה. For the usual reading see note י'. ב, למקום  
הוא הולך ומה הוא עתיד להיות ומי הוא דיינו [מאין הוא בא ממקום חושך  
ולאן הולך למקום חושך ואפילה ומה עתיד להיות עפר רמה ותולעה ומי  
הוא דיינו] מלך מלכי המלכים הקדוש ברוך הוא:

כל הנותן ארבעה דברים אל לבו שוב אינו חוטא. מאין הוא בא ולאן  
הוא הולך ומה הוא עתיד להיות ומי הוא דיינו [מאין הוא בא ממקום חושך  
ולאן הולך למקום חושך ואפילה ומה עתיד להיות עפר רמה ותולעה ומי  
הוא דיינו] מלך מלכי המלכים הקדוש ברוך הוא:

2. ב, מוראח של מלכות.

א, C (in comm.), A, C, D, E, bar S., בִּלְעָנוּ. A\*, F, בִּלְעָנוּ. A adds:  
בלעו בלעו, ובמשניות מדויקות כת' חיים בלעו. ב, C also read בלעו.

3. A\* (not = A+) mentions a reading שיושבות.

D, F, כאילו שכינה שרויה.

4. A, A\*, A+ remark that 'אחד שיושב בו'... is an interpolation:  
אין אנו נורסין דבר זה במשנת ר' אפרים ושאר משניות מדויקות אלא מסיים  
הבבא בליראי יי ולחושבי שמו.

And so bar S., citing Rashi, RASHBAM, and his own two MSS.

5. With note ד cf. Berak. vii. 1, שלשה שאכלו.

7. א, bar S., ומפנה. A, C, D, E, C, B, E, F, והמפנה.

8. ב, F, D, E, F, נורין עליו.

<sup>1</sup> Cf. מ' דשירחה, in Mekilta של מים.



9. כפר תמרתא, D. כפר הכבלי, E, B.

C, E, ברין, for ת' ברברי.

The number 5 may be connected with בקרב אלהים ישפוט, and the number 3 with 'ואגודתו כו' (A, A, I, E); or *vice versa* (C, B, F, bar S.). The latter reading is the more likely to have arisen as a corruption, since the number 3 naturally associates itself with the idea of *judgment*, being the number of a בית דין (Rosh ha-Sh. II. 9; III. 1; Sanh. I. 1); and moreover 'כו בקרב אלהים' is in the Psalm of the *third day* of the week (Thamid, *end*). Observe also that this reading places 'ואגודתו כו' between the two hemistichs of *one verse* (Ps. lxxxii. 1). E omits the number *five* (cf. Berak. 6 a):

... בעדת אל בקרב אלהים ישפוט מנין שאפי' שלשה שנ' ואגודתו ...

and E has a transitional reading, agreeing with E up to 'ישפוט'; then adding ... ואגודתו שנ' חמשה שנ' ואגודתו ...; and then ... שלשה שנ' בקרב ..., thus repeating the second hemistich of Ps. lxxxii. 1. The reading of E would account for the variations now existing; or we may go a step farther, and conjecture that the citation from the Psalm originally ended at אל, and that a scribe added the rest of the verse for greater completeness, not considering that the subject of the passage is תורה, and that an allusion to judgment, as in Berak. *loc. cit.* is here out of place.

10. A\*, A† incline to a reading, איש כפר תותא.

So A, referring to the Mekilta on Ex. xiv. 15. But in the Venice edition, as in those of Weiss and Friedmann, the reading is, רבי אלעזר איש ברתותא. In the corresponding passage of the Jalqut (ירל"ג), as Friedmann remarks (Mekilt. 29 b, note 17), the reading is רבי אלעזר בן עזריה איש כפר ביתר; but Jalq. תקס"ה (on Hab. iii. 14), has רבי אלעזר בית תר. In Tha'an. iv. 6, A for ביתר has ברתותא.

11. A†, לא גרסי'.

E has נאה ניר זה twice, and omits ... אילן ...

For נדון בנפשו in Neziq. III 10, A has בנפשו.

12. D, כל השוכח דבר מתלמודו חייב מיתה.

13. B, וכל שאין יראת חטאו קודמת לחכמתו אין חכמתו מתקיימת.

14. A reads 'וכל שמעשו כו'; omits 'וכל שחכמתו כו'; and omits הוא here and in §§ 15 and 20.

וכל שאין מעשיו מרובין מחכמתו אין חכמתו מתקיימת, B.

This and the reading of B in § 13 are mentioned in *Midrash Sh.*, and also in B, where bar S. refers to R. Isr. and to his own two MSS.

16. A, C, D, E, & omit **בתי**, after **ישיבת**. A has **בבית הכנסת**, for **בכנסת**, in 'Erub. x. 10; and in Zabim iii. 2, **לבתי**, for **לבני**, "pro ecclesiæ filiis" (Surh.).

17. The concise reading of A is confirmed by T. J. Peah i. 1 (cf. T. J. Sanhedr. x. 1):

**הפורק עול והמפר ברית והמגלה פנים בתורה אע"פ שיש בידו מעשים טובים נפרעין ממנו בעולם הזה והקין קיימת לו לעולם הבא**

Lower down in Peah, **הפורק כו' תורה** is repeated, and then follows **אין לו חלק לעה"ב**.

As regards the additions mentioned in the Rabbinic notes, and found in the Babli (Sanh. 99 a):

**שלא כהלכה**, is omitted by A, C, A\* (אין אנו נור' במשנה).

The addition arose from a misunderstanding of **מגלה פנים**, which was confounded with **מראה פנים**. Cf. v. 13, note א.

**תורה ו' (מעשים)** is omitted by A. It is found in the text of A, but condemned in the commentary, which bar S. cites in the name of RASHBAM:

**כת' רשב"ם ל"ג תורה אלא אע"פ שיש בידו מעשים טובים וכן מצאתי בשית' סדרי משנה שלי**

For **והמלכין כ'**, A reads **והמארים כ'**. Bar S. cites this reading in the name of RASHBAM, and adds that it is found also in the margin of his own two MSS.

18. A, **הוי קל ראש ונוח תשחורות**. The usual reading is **הוי קל ראש הקל את ראשך והוי רך כקנה שהולך לכאן ולכאן ווריו כאדם קל להקביל פני ראש העיר ושופטיה**. A has an interpretation which partly favours the former:

**הוי קל לראש הקל את ראשך והוי רך כקנה שהולך לכאן ולכאן ווריו כאדם קל להקביל פני ראש העיר ושופטיה**

It may be suggested that both readings may have arisen from an original form,

**הוי קל ראש ונוח לתשחורת**

which was altered because **קל ראש** has naturally a bad sense.

19. A, **ערוה**, for **דבר ע'**, in Gittin (end) also.

21.  $\mathfrak{A}$  omits חבה יתירה כו, perhaps through homœoteleuton.

Such omissions are frequent in  $\mathfrak{A}$ , which is characterised by brevity throughout the Mishnah.

It might indeed be thought that חבה יתרה belongs to Israel alone, and not to אדם or *man* in general; but why then is Gen. ix. 6 cited in preference to Gen. i. 27, which answers more exactly to שנברא?

ויברא את האדם בצלם בצלם אלהים ברא אותו:

The obvious answer is that in this place the fact is only stated, whereas in the verse cited it is represented as *made known*; whence it would appear that the clause, חבה יתרה נודעת כו, should be inserted in the text. On the same principle (cf. Abarb. and R. L. ben Beḡal.) the citation in § 22 is, בני בכורי ישראל בנים אתם כו, rather than (Ex. iv. 22).

A—here, as often, much fuller than A\*, A†—notices the brief reading כי בצלם<sup>1</sup>, without אלהים, and remarks that some targumize in Genesis, “God made man בצלמא”; instead of, “He made man in the image of God,” which was thought to savour of idolatry:

חיבה יתירה נודעת לו כלום חיבה יתירה חיבבו שנברא בצלם אלהים עצמו שנ' כי בצלם אלהים בצלם אלהים עצמו עשאו המקום. ואית דלא גרס' הא' דכיון דאין לצור דמיון ולא תמונה מי שאומר כזה חיישי' שמא מין הוא ואף כי בצלם אית מחרג' ארו בצלמא יי' עבד ולא בצלמא דיי' ובעברי תיקף גדול בצדין (בציריו) של בצלם לפיסוק הטעם להבין פתרונו כמו שפירשו בהכל חייבין בועלו עולות וכן נקוד כי בצלם בצלם.

and so Abarbanel, who attributes the rendering in question to Onqelos:

... כמו שחרגם אנקלוס בצלם אלהים ברא אותו בצלמא יי' ברא יתיה וכן בצלם אלהים עשה את האדם בצלמא יי' עבד ית אינשה

Modern editions of Onqelos are not in accordance with the above; but see Jonathan on Gen. i. 27. I have not found the required accentuation in Bible MSS.

23. A omits חבה יתירה כו.

24. A, B, C, D, E, F,  $\mathfrak{B}$ ,  $\mathfrak{C}$ ,  $\mathfrak{F}$ , רוב המעשה. Bar S. adds:

רשב"ם ז"ל כת' שקבל מרביתיו שכך היא הגרסה ובטוב העולם נידון אבל לא לפי (נ"א על פי) רוב המעשה... והוא ז"ל כת' שמצא במשניות והכל לפי רוב המעשה... והרמב"ם והרמ"ה ז"ל גורסין לפי רוב המעשה אבל לא על פי המעשה

<sup>1</sup> Cf. Ps. xxxix. 7, אך בצלם יתהלך איש.

<sup>2</sup> The reference is to Chagig. 6b, where an analogous question of punctuation is discussed.



This agrees with a passage of A† which gives the reading, אבל לא לפי רוב המעשה (cf. C), with the remark :

כך קבלתי ואני מצאתי במשניות והכל לפי רוב המעשה

A similar passage is introduced as follows in *Midrash Shemuel* :

ומצאתי כתוב בביאור אחד למסכת אבות אשר כתוב עליו שהוא ביאור להרב רבי אפרים ז"ל ונח כתוב כי יש לספק אם הוא לרשב"ם ז"ל ובטוב העולם נידון... אבל לא לפי רוב מעשיהם של בני אדם אשר הם מקולקלים ובמשניות הרב רבי אפרים גרסין ובטוב העולם נידון והכל לפי רוב המעשה כלומר בו עכ"ל :

The *biur* in question is probably some recension of the commentary attributed to Rashbam. A† doubtless alludes here to R. Ephraim, as it does explicitly in other places. See *Perek V*, col. 3 (on עשר מכות בו), where the word Ephraim is ornamented, to shew that it is also the name of the scribe. R. Shemuel in his preface mentions amongst his authorities a commentary of Rashbam, and another commentary which was variously attributed to R. Ephraim and also to Rashbam.

25. A, B, C, D, E, C, F, והפנקס פתוחה. The plural פנקסיות is found in *Kelim* xxiv. 7.

A has the reading על מי שיסמכו. For על מה שיסמכו, see *Chag. i. 8*, cited below, where A has יסמכו, for יסמכו. C, שִׁימְכוּ.

The expression לרעתו בו is found again in *Makshir. vi. 5*; and according to A in *Parah xii. 2* (*Surh.*, מדעתו).

27. C, with points, בָּאָה; other copies, באה, or באה.

In this *Mishnah* again A is distinguished by its brevity.

28. A, הסמה, and so הסמא in *Baba M. vii. 5*; *Nega. vii. 2*. The true form is הסמה (*Nega. xiii. 3*), or חסמא. A several times has ה for ח. Cf. והפסה (*Par. i. 4*).

בן, before חסמ (C) is an interpolation. In *Nega. vii. 2*, *Surh.* renders : "filius Chasmæ," although omitting בן, and reading חס(מ)א.

C, F, with points, חֲסָמָא.

תורה (A, and margin of D, only) is illustrated by *Chagig. i. 8* :

התר נדרים פורחין באויר ואין להם על מה שיסמכו דלכות שבת וחגיגות ומעילות כהדרים התלוין בסערה מקרא ממועט והלכות מרובות הדינין ועבודות



(נ"א והעבדות) הטהרות והטמאות והעריות יש להן על מה שיסמכו והן הן  
(נ"א הן הן) גופי תורה.

The text of the above is taken from A, where it is numbered א"י (instead of 8, as in Surh.). Surh. reads הן הן, but *ed. princeps* הן הן.

A has the form הפרפריות (cf. פרפרותיו, Shabb. xxiii. 2), in Berak. vi. 5 (Surh. הפרפרת).

At the end of note ח read תוך for תוד.

מוסף הערוך is for (מוספיא) ואמר בנימין. He was the author of

## PEREQ IV.

7. א is here defective. See Rabb. note.

א, B, על חילול השם. A, ואחד חילול השם.

ע ends with במזיד (note י). Cf. אחד שוגג ואחד מזיד מקרימין. לערי מקלט (Makk. II. 6).

8. א is quoted by bar S. as peculiar to "Rashi," to whom B (not א) ascribes also the variation, ע"מ ללמוד.

9. א, א, ע, A, B, C, D, תעשם. (ע prefixes חכמים. See note י). ע (= *Leb Aboth*, cited in *Midrash Sh.*), אל תעש עטרה להתנדל, בה. So א, except בהם, for בה.

*Leb Ab.*, לחתוך במנה. א, B, לחתוך בהם.

In Nedar. 62 a, the saying is put into the mouth of a בר צדוק, and does not appear to be quoted as *Mishnah*. In the passage alluded to the principle, אלא למד מאהבה וסוף הכבוד לבא, is first laid down, and it is added:

רבי אליעזר בר רבי צדוק אומר עשה דברים לשם פעלם ודבר בהם לשםם אל תעשם עטרה להתנדל בהם ואל תעשם קורדום להיות עורך בו וק"ו ומה בלשצר שלא נשתמש אלא בכלי קודש שנעשו כלי חול נעקר מן העולם המשתמש בכתרה של תורה עאכ"ו.

Some lines earlier in Nedarim is found, בכתר של תורה שהוא ח' וקיים<sup>1</sup> לעולם בו, where תורה seems to have been substituted for a name of God, perhaps השם. Derek Ereğ Zuta II. (ed. Lemberg) reads, לדבר בהם לשמים. On נעקר see Thosaphoth Sotah 4 b.

B, והאוכל, a scribe's error for כל הא.

14. ע, א, ממעט בעסק. D, מעט עסק.

C, D, יש לי בו. א, שכר הרבה לתן.

15. F, א, גורם תורה ומעשים טובים.

17. כבוד חבירך (א, א, ע, A, B, C, D) is allowed by R. L. ben Beḡaleel to be הספרים. The prevalent reading (ע, א, F) has arisen from the supposed difficulties of the preceding. Bar S. quotes

<sup>1</sup> But the reading of R. al-Fez is קיימת.

Aboth R. N. xxvii. as adopting כשלך, which is there illustrated by the saying of Moses to Joshua in Ex. xvii. 9, בחר לנו אנשים; but ככבוד הִבִּירו is found in the context (ed. Lemberg).

19, 20. Between §§ 19, 20 bar S. inserts 'אומר עשה רצונו כו', repeating II. 4, but with the remark that it is here out of place.

20. A, נהראי, without ו, as here, twice in Nazir (end).

21. A, ... הוא היה אומר... שלוות הרשעים ואף לא ייסורי.

23. A, A, C, D, לפרוזדור, for בפרוזדור. B, conjecturally:

(ב) פרוזדור בשני דלתין גרסי' בדמתרגם יונתן (בן עוזיאל) ואולם לכסא עשה (ו) פרסידא והוא בית שער שממנו נכנסין לבית ולהיכל המלך והוא הנקרא טרקלין.

Read, אולם המשפט עשה פרוסדא (1 Kings vii. 7), instead of 'ואולם כו'. In B the mistake is partly corrected by the erasure of (ו). The words בן עוזיאל are found only in the margin of B. It does not appear how the present reading of the Targum favours the proposed spelling.

A has ד for ר twice in Niddah II. 5, but this may be accidental. F, once apparently דור... altered into דור...

A†, C, F have ס for ז. A form פרוסד(ו)סד(ו) might represent an oblique case of *προστás*, or *παραστás*, for which see Field's *Origenis Hexapl.* (Jud. iii. 22; Ezek. viii. 16).

Surh. has טרקלין, by mistake for טרקסין, in Middoth iv. 7.

24. The expression שעה אחת occurs in Tahar. viii. 3, &c. Cf. Dan. iv. 16.

26. A, C end at לבך (Prov. xxiv. 17).

C, F add כו' מעליו אפו (Prov. xxiv. 18). R. Jonah gives this reading as an alternative to the preceding.

The further addition, חרון אפו כו', is said in the margin of B to be found בכל ספרינו; but it is condemned by Abarbanel (see note א.) C repeats the saying in a longer form after לנן ערן (v. 31), concluding, like A, with מלמד שמוחלין כו'.

27. A, אביה (cf. II. 6) for אבויה.

B, הלמד תורה... והלמד תורה. So B, here and in § 28.

B, לילד... לזקן.

... מחוק נייר פסול, occurs in Gittin II. 4. A reads על הנייר המחוק, in Shabb. viii. 2.

28. C, בפר בבלי, without ה.

29. א reads קנקנים ישנות (for ים—) in Baba M. iii. 8; and also gives the spelling קינקינים (Ohol. vi. 2).

32. A, לומר שהשואל.

א reads בעל כרחו, for על כרחו, in Sotah iii. 3.

*On the Interpretation of Eccl. xii. 3—5.*

The use of מַעַט in the transitive sense *diminish* (occupation), in parallelism with בטלה (§ 14), illustrates the disputed clause (Eccl. xii. 3), מַעַט כי המחנות—*the only place in the Bible in which the pi'el of מעט occurs—and favours the literal rendering which I have defended in the "Dirge of Coheleth, &c."* The constant usage of the Mishnah decides for a transitive sense of מַעַט. The intransitive sense in Eccl. rests upon the supposed consistency of certain allegorising interpretations. *But it is a hasty assumption that even the MIDRASH really decides for the application to the human body, since immediately afterwards it gives a different application, viz. to priests, scholars, Thorah, &c. Neither of these exclude a literal primary interpretation.*

The theory that the whole passage was *cited*, not *composed*, by the author of Qoheleth, would remove some difficulties which have been felt. Cf. the discussion by Kuenen in the *Theologisch Tijdschrift* viii. 434 (July, 1874), and see Delitzsch on Eccl. The difference of its style becomes still more evident when we detach the connecting words by which it is linked to the context. It is then seen to consist of a series of 3-word clauses (ver. 3, 4)—כי and כל not being counted—followed by a series of 2-word clauses (ver. 5). There is even an approach in the several verses to the syllabic symmetry of modern times. Two changes of pointing are suggested below. For the latter cf. מְנַאֵץ (Is. lii. 5).

(4)

ביום ש	יזעו	שמרי	הבית	וסנרו	דלתים	בשוק
	והתעותו	אנשי	החיל	בשפל	קול	המחנה
	ובטלו	המחנות	כי מעטו	ויקום	לקול	הצפור
	והשכו	הראות	בארבות	וישחו	כלבנות	השיר

(3)

(5)

גם	מנבה	ייראו	וחתחתים	בדרך
	ינצין	השקר	ויסתכל	ההנב
	ותפר	האביונה		



## PEREQ V.

1.  $\mathfrak{E}$  omits, ומה תלמוד לומר.

6. A† describes עשר מכות כו' as found במחזורים שלנו, but wanting in most copies of the MISHNAH. It is probably a gloss on § 5, as the author of A† at first supposed, although he afterwards found MS. authority which inclined him to change his opinion.

8. The order of the נסים varies in the MSS.

A† reckons 'פסול כו' ולא נמצ' as three, thus compensating for the two, 'ולא נצחה כו', which (cf. Joma 21 a) are rejected:

למדנו שאין דינן ליכתב במשניות ונר' דעומר ושתי הלחם ולחם הפנים חשובין הן שלשה ובעניין זה אתה מוצא עשרה.

9. A†, חמשה דברים.

The expression ערב שבת עם חשכה (cf. notes) is found in Shabb. II. 7.

C (= Pesach. 54 a), נ"א צבתא בצבתא מתעברא צבתא קמיתא מאן עבר,

10. A,  $\mathfrak{A}$ ,  $\mathfrak{C}$ , (against B, C, D,  $\mathfrak{B}$ ,  $\mathfrak{E}$ ,  $\mathfrak{F}$ ), (ו)שואל כחלכה ומשיב כעניין,

11. For the usual reading, ושל מהומה,  $\mathfrak{A}$  has ושל בצורה, after שצריכין לאוכלו במצור (with the note, ושל מצורה; A, A\*, A† only).  $\mathfrak{E}$ , B read briefly ושל בצורת, omitting של מהומה בא.

14. C, D,  $\mathfrak{E}$ , השמטת.

15. Cf. בארבעה פרקים העולם נידון (Rosh ha-Sh. I. 2). A fuller expression is בשנה פרקים (Sheq. III. 1; Chul. v. 3). In Tha'an. IV. 1  $\mathfrak{A}$  omits בשנה.

A omits the first שנה בכל, but retains the second.

It is not unusual to find ש interchanged with ע, or עו, in MSS. Cf. note 1.  $\mathfrak{A}$  has ומעשר עני, for שני, in Demai VII. 1; and על for של in Shebi. I. 5; Zabim IV. 1.  $\mathfrak{A}$  has a good reading in Gittin VI. 7: וזו הלכה.

שלה חנניה איש אונו כו', where Surh., repeating a final ה, reads

העלה ר' חנניה. For (קרא) שמעון, in note, p. (50), l. 12, ℄ has 'שמעון ק'. The comments there cited are found in A, but are attributed to *Rashi* by R. L. ben Beqaleel.

16. The order of the clauses varies in the MSS.

ℳ alone has the brief reading, שלך ושלי שלי. In the corresponding clause, שלי ושלך (שלך), a word שלך has fallen out.

17. C, D, ℄ (against ℳ, B, ℄, B, J, A, B) connect יצא שכרו בהפסדו with the קשה, and יצא הפסדו בשכרו with the נוח.

18. ℄, בלומדים לפני חכמים.

20. ℳ is here defective. See note 1.

21. ℳ, σφόγγος, and hence the verb ספג, to *sponge*, or *absorb*, sometimes used (like *Syr.* ܠܥܠܡ) of receiving punishment (Chul. v. 2, 3; Tahar. i. 1). ℳ has a remarkable reading in Sanh. ii. 5:

... ואין רואין אותו ערום ולא כשהוא מסתפג (מסתפר) ולא בבית המרחץ.  
שנ' שום חשים עליך מלך (Deut. xvii. 15) שתהא אימתו עליך.

J with points, מְשַׁמֵּר. Therum. viii. 7, יין.

ℳ is also a *verb*. ℳ reads המנפה, for המפנה, in Parah vii. 8.

25. ℳ, ℄, ℄ (against the great majority of MSS.<sup>1</sup> Cf. i. 3), מחלוקת, והלל שמאי, in accordance with the usage of the Talmud, in which the opinion of Shamai is mentioned before that of Hillel; and likewise the opinion of ב"ש before that of ב"ה, as in the following passages: לא נחלקו ב"ש וב"ה כו' (Berak viii. 1); דברי ב"ש וב"ה (M. Shen. iii. 6; 'Erub i. 2); מורים ב"ש וב"ה (Kethub. viii. 1, 6); (Ed. i. 4). Under certain circumstances the order is in a few cases reversed (Peah vi. 5; 'Ed. i. 3, 12; Ohol. v. 3; ℳ, apparently by mistake, in Shabb. xxi. 3). In Chag. ii. 2, Shamai (who succeeds Menachem) at once takes precedence of Hillel in controversy. On the disputes of their disciples, cf. the strong saying of Sotah 47b:

משרבו תלמידי שמאי והלל לא שימשו כל צורכן רבו מחלוקות בישראל  
ונעשית תורה כשתי תורות:

<sup>1</sup> A† has here the order 'ה' 'ש', but in another place (end of col. 7 from the beginning of Pereq V) writes, ומחלוקת בית שמאי וב"ה.

The dissidence of Shamai and Hillel themselves is minimised in Shabb. 14 b, where it is said:

...י"ח דבר גורו ובי"ח נחלקו ואילו שמאי והלל לא נחלקו אלא בג' מקומות דאמר רב הונא בנ' מקומות נחלקו ותו לא

27. א is here defective. For הרבים (note ה) A has ישר.

28. ע (cf. B), after הללו (note א):

...עין טובה כו' מתלמידיו של א"א. עין רעה כו' מתלמידיו של בלעם הרשע. מה בין כו'.

29. The introverted parallelism {a, b, b', a'}, in which the disciples of Abraham are mentioned in the extreme clauses, and those of Bile'am in the means, is found in א, ע, א. Throughout this Mishnah א is remarkable for its conciseness, being in this respect most nearly approached by ע, which however has the addition (see note ט) אנשי כו' ואני אבטח בך. The usual order of the clauses {a, b, a', b'} probably gave occasion to this addition—still retained needlessly by some MSS. which have the introverted arrangement—in order to avoid the inauspicious ending לבאר שחת. Cf. Sotah 37 b; Pesach. x. 4, מתחיל בננות ומסיים בשבח; Kelim (end), "*Blessed art thou KELIM, that didst begin with defilement, and hast ended with purity.*" Rabbinic Bibles give directions to repeat the penultimate verses of Isaiah, Malachi, Lamentations, and Ecclesiastes, in order to avoid inauspicious endings. "He who stands to read Torah must begin and end ברבר טוב" (T. J. Megillah III. 8).

On the collocation of b, b', cf. Baba B. 14 b:

סמכין חורבנא לחורבנא ונחמתא לנחמתא.

*We put desolation next to desolation, and comfort to comfort.*

30. The expression אביכם שבשמים is found at the end of Joma. This Mishnah is quoted in Pesach. 112 a.

31. שתבנה may be read as *Qal* (Ps. li. 18), or *Niphal*. In Thamid vii. 3, א has the brief reading, יהי רצון שיבנה (בית אלהינו), omitting במהרה בימינו.

The prayer יהי רצון כו' which does not belong especially to Aboth, would come most naturally at the end. Accordingly we are led to conjecture that the following paragraphs, though forming an admirable conclusion, did not originally belong to the Pereq. This is confirmed by the fact that in Aboth R. N. they are found much earlier, viz. in cap. XII., with some confessedly extraneous matter. They are there attributed to Hillel,

<sup>1</sup> The Lemberg edition has the order הלל ושמאי, against the תוספתא in loc., and against the text of 15 a.



from whom however **בן ה' הי'** is distinguished in Chagig. 9 b. Moreover the *three* paragraphs §§ 31—3 are excluded from the Pereq by an express statement of A, which remarks at the end of § 30<sup>1</sup> (p. 134 b):

### חסלת מסכת אבות:

and describes **עו פנים כו'** as **ברייתא**, which it was customary to recite in addition.

32. A alone reads:

הפוך בה והפך בה  
דכולה בה וכולך בה

In the former clause, D, F (cf. C) read, **וְהִפָּךְ**; A, **וְהִפִּיךְ**. The reading **וְהִפִּיךְ** is more modern. The evidence preponderates in favour of a variation in the first clause, which prepares the way for a symmetrical variation (**דכולה... וכולך**) in the second.

In the latter clause, Aboth R. N. XII. ends at **דכולה בה**. So D, but with an interpolated word, **דכולה בה (סמא)**, a *panacea*.

Ⓢ(?), F have **יובה תהוי** instead of **וכולך בה**, which may be explained as a gloss upon the latter. R. L. ben Beḡaleel treats **תהוי** as an addition.

A, Ⓢ<sup>2</sup>, placing the saying *at the end of Pereq VI*, have a further development; **ובלה בה ובה תהוי**, where I conjecture that **ובלה** is a corruption of **וכלה**. Such a reading as,

...והפִּיךְ בה דכלה בה ובלה בה ובה תהוי

may well have arisen from a confusion of similar letters, ב, כ.

Further corruptions of the saying then took place;

(i) **תהוי** became successively, **תחוי**, **תחוי**, which was explained by **תהנה**, (Ⓢ) or **והנה**.

(ii) **בלה** (or **בלי**) was explained by **סיב**.

Hence the now prevalent reading<sup>3</sup> (see Ashkenazic Prayer-Book),

דְּכָלָא בְּהָ וּבָהּ תַּחְוִי וְסִיב וּבְלָה בְּהָ

<sup>1</sup> The words at the end of Pereq VI (p. 144 a): **סליקא לה מסכת אבות חוק**, may be due to the scribe.

<sup>2</sup> This MS. has a shorter form of the saying (**שכולה בה ומינה כו'**) in the margin at the end of Pereq V.

<sup>3</sup> C, like D, inserts **סמא**, but with points, whereas D leaves it unpointed (the context being pointed). C then continues, absorbing a marginal note into the text: **ובה תחוי לא ודעה בה סיב ובלה כו'**



The final clauses, *ומנה כו' ממנה*—not found in Aboth R. N. where *omissions* are always significant, since the tendency of the *baraita* is to add and develop—may have arisen as a further gloss upon *בה וכולך*. They add nothing to the preceding, which are complete in form and meaning; nor can they be said to be in any respect an improvement to the clear and forcible ending :

הפוך בה והפך בה

דכולה בה וכולך בה :

לפום צערה אגרה :

## ADDENDA

The paragraph on the AGES OF MAN, which may be regarded as a development of **וכולך בה**, does not properly belong to ABOTH, as bar S. and Abarbanel expressly state; but after having been adopted as an appendix, it was at length received into the text and placed before the saying of **בן בג בג**, in order to avoid so inauspicious an ending as, **מת ועבר**. It is very commonly ascribed to Shemuel ha-Qatan, and that in one of two ways, viz. (a) by varying its commencement as indicated on p. (43), or (b) by prefixing to it the saying of Shemuel, **בנפל כו'**, which (as remarked by A) is either repeated from iv. 26, or is given here only and omitted in its usual place.

R. ABRAHAM BEN EZRA composed the following poem on the Ages of Man, for the season of the Atonement, beginning with the age of 5 years and then mounting by decades from 10 to 80:

<b>בן אדמה</b>	יזכור במולדתו .	כי לעת קץ ישוב ליולדתו :
	קום והצלה אמרו לבן חמש .	מעלותיו עולים עלות שמש :
	בין שדי אם ישכב ואל ימש .	צוארי אב יקח למרכבתו :
<b>כי</b>	מה תאיצון מוסר לבן עשר .	עוד מעט קט יגדל ויוסר :
	דברו לו חן חן ויתבשר .	שעשועיו יולדיו ומשפחתו :
<b>כי</b>	מה נעימים ימים לבן עשרים .	(קל) כעופר דולג על ההרים :
	בז למוסר לועג לקול מורים .	יעלת חן חבלו ומלכודתו :
<b>כי</b>	בן שלשים נפל ביד אשת .	קם והביט הנו בתוך רשת :
	ילחצוהו סביב בני קשת .	משאלות לב בניו ולב אשתו :
<b>כי</b>	נע ונכנע משיג לארבעים .	שש בחלקו אם רע ואם נעים :
	רץ לדרכו ויעזוב רעים .	על עמלו יעמוד במשמרתו :
<b>כי</b>	בן המשים יזכור ימי הבל .	י אבל כי קרבו ימי אבל :
	בז בעיניו את כל יקר תבל .	כי יפחד פן קרבה עתו :
<b>כי</b>	שאלו מה היה לבן ששים .	אין מעשיו בדים ושרשים :
	כי שרידיו דלים ונחלשים .	לא יקומון אתו במלחמתו :
<b>כי</b>	אם שנותיו נגעו אלי שבעים .	אין דבריו נראים ונשמעים :
	רק למשא יהיה עלי רעים .	מעמם על נפשו ומשענתו :
<b>כי</b>	בן שמונים טורח עלי בניו .	אין לבבו אתו ולא עיניו :
	בוז ליורעיו ולעג לשכניו .	רוש בכוסו גם לענה פתו :
<b>כי</b>	אחרי זאת כמת יהיה נחשב .	אשרי איש נחשב לגר תושב :
	אין בלבו רעיון ולא מחשב .	רק לאחרית נפשו ומשכורתו :

This poem is found with some variations in the Nachalath Aboth of Abarbanel, and in Midrash Shemuel; but the above version is taken mainly from the פזמונים of "Machsor, Wiena, 5627", where it is pointed, not always in strict accordance with the metre. The first line, **בן אדמה**, **כו' כי כו'**, was probably intended as a refrain, to be repeated after each of the AGES. In line 6 *b* we might read, **כעופר מדלג** (Cant. ii. 8), omitting **קל**, which may be a corruption of the **קול** in Canticles *loc. cit.* In 15 *a* Abarbanel reads **כו' ידיו כו'**. In 20 *b* the "Machsor" has a superfluous **איש** after **אשר**.

In addition to the section **בן חמש כו'**, we find in MSS. (A, B, C, &c.) more or less extraneous matter (Berak. 17 *a*; Qiddush. 70 *a*; Derek Ereq i; Masseketh Kallah, &c.) placed either *within* or *after* Pereq V. In A the Pereq ends as follows:

**יהודה בן תימא אומ' הוי עז כנמר כו' :**

**שמואל הקטן אומ' בן חמש כו' :**

**תניא ר' נתן אומ' עז פנים לנהינם ובוש פנים לנ ערן. עז פנים ר' אליעזר אומ' ממזר ר' יהושע אומ' בן הנדה ר' עקיבא אומ' ממזר ובן הנדה אף לא עמדו אבותיו על הר סיני ועל כולם אליהו כותב והק' חותם אוי לו לפוסל את זרעו ולפונם את משפחתו ולנושא אשה שאינה הוגנת לו שכל הנושא אשה שאינה הוגנת לו אליהו כופתו והק' רוצעו וכל הפוסל פסול. וא' שמואל כמומו פוסל סוף אדם למת וסוף בהמה לשחיטה הכל למיתה הן עומדין. ר' אבא אומ' אשרי מי שגדל בתורה ועמלו בתורה ועושה נחת רוח ליוצרו ונדל בשם טוב ונפטר בשם טוב מן העולם ועליו א' שלמה בחכמתו טוב שם משמן טוב ויום המות מיום היולדו :**

**למוד תורה הרבה כדי שיחנו לך שכל הרבה ודע שמתן שכן של צדיקים לעתיד לבא :**

**ר' חנניא בן עקשיא כו' :**

The saying **עז פנים כו'** is attributed in the text to Jehudah *ben Themah*, and in the text of A to *R. Nathan*; but the writer of A remarks:

**ולי הכותב<sup>1</sup> נר' לגרום ר' יהודה הנשיא דכך היא שנוייה במסכת כלה<sup>2</sup>.**

C, after ending the Pereq in the usual way, *repeats* this saying in the name of R. J. ha-Nasi in an Appendix. In what follows C differs in several particulars from A.

Pereq VI ends in A with **בן בנ כו', בן בנ כו',** and **בן הא הא כו',** and **יהי רצון כו'.**

<sup>1</sup> A (not A\*, A+) has another note (on **בן בנ כו'** and **בן הא הא כו'**) which commences similarly, **שערתי אני הכותב.**

<sup>2</sup> The word **הנשיא** is wanting in editions of *Kallah*.

האי מאן דבעי למתוי חסידא

לקיים

מילי דאבות



# MISHNAH.

## PIRQE ABOTH.

### CHAPTER I.

Some passages of doubtful genuineness are printed in italics. Omissions of the manuscript are supplied in smaller type. On words in thick type see the Excursus at the end of Chapter VI.

1. Moses received the **Thorah** from Sinai, and delivered it to Jehoshua', and Jehoshua' to the elders (Josh. xxiv. 31; Jud. ii. 7), and the elders to the prophets, and the prophets to the men of the **Great Synagogue**. They said three things: Be deliberate in judgment; and raise up many disciples; and make a fence<sup>1</sup> to the Thorah.

<sup>1</sup> Impose additional restrictions so as to keep at a safe distance from forbidden ground "ושמרתם את משמרתִי" (Lev. xviii. 30), make a *mishmereth* to my *mishmereth*" (Jebamoth 21 a). "To what is the matter like? To a man watching a garden. If he watches it from without, it is all watched; if he watches it from within, the part in front of him is watched; and the part behind him is not watched." The ס"ג (III. 20; VI. 6) lies at the root of the Rabbinic system. Its application to holy days gives rise to the principle מוסיפין מחול על קדש (R. ha-Shan. 9 a), in connexion with which compare Rashi on Gen. ii. 2, where it is said

that whereas man must sanctify the Sabbath in advance, not knowing the instant of its commencement, the Creator "enters upon it to a hair's breadth," and even seems to finish "on the seventh day" itself. For other examples see Aboth de R. Nathan I, II, where it is said *inter alia* that Adam misapplied the principle of the ס"ג, and gave occasion to the Tempter, by superadding the prohibition, *Neither shall ye touch it*, and representing this to Eve as part of God's command, which was only, *Thou shalt not eat of it* (Gen. ii. 17; iii. 3).

2. Shime'on ha-Çaddiq<sup>2</sup> was of the remnants of the Great Synagogue. He used to say, On three things the world is stayed<sup>3</sup>; on the Thorah<sup>4</sup>, and on the Worship<sup>5</sup> (Rom. ix. 4), and on the bestowal of Kindnesses<sup>6</sup>.

<sup>2</sup> Various traditions have gathered round the name of Simon Justus. "Seine Persönlichkeit tritt im Andenken der spätern Rabbinen ins Dunkel der Fabel zurück" (Jost, Geschichte des Judenthums und seiner Secten, A. 110). He is said in Joma 9 a, 39 a, 69 a, to have served as high-priest for forty years, and to have gone out in procession to meet "Alexander of Macedon," as Jaddua' is related (Jos. Ant. xi. 8. 5) to have done. Various miracles were wrought during his priesthood. In Menachoth 109 b he predicts his own death; and there follows an account of the building of a temple in "Alexandria of Egypt" (Is. xix. 19), by his son Onias, or נחונין (A in Menach. xiii. 10). But see Jos. Ant. xiii. 3. 3. Simon has been made contemporary with נסכלוס (=Caius Caligula. Cf. Jost, A. 359), who attempted to set up his statue in the temple at Jerusalem. See Megillath Tha'anith xi; T. J. Sotah ix. 13; Babli 33 a; Jos. Ant. xviii. 8; and Jos. ben Gorion ii. 6, where this tale likewise is told of Alexander. See also 3 Macc. i. ii. The eulogy in Ecclus. l. has been applied by some to Simon I, son of Onias, called Simon Justus in Jos. Ant. xii. 2. 5; and by others to Simon II, also son of Onias. The latter Simon is identified in Bar Hebr. Chronicon Eccles. (col. 22, ed. Abbeloos et Lamy) with the Συμεών of Luke ii. 25, who is characterised as δίκαιος. Herzfeld concludes that the allusion in the text is to Simon II, and that the date of his high-priesthood was 226—198 B.C. Zunz (*Die Gut-*

*tesdienstlichen Vorträge d. Juden*, p. 36), gives the date 221—202 B.C.

<sup>3</sup> These three things are regarded as bases or pillars of the world. Cf. Ps. lxxv. 4; Prov. ix. 1; and (?) 1 Tim. iii. 15.

<sup>4</sup> See Nedar. 32 a. The world, it is said, was only created for the sake of the Thorah and its learners. The notion of design in creation is brought out in a striking way at the beginning of Bereshith Rabbah. Thorah, or Wisdom (Prov. viii. 1), was God's agent or instrument (cf. Aboth iii. 23); and plan. As a human king does not build a palace of himself without an artificer; nor he of himself without drawings and plans; so God looked into the Thorah and created the world, כִּן הִקְבִּילָהּ הָיָה מְבִיט בְּתוֹרָה וּבוֹרָא אֶת הָעוֹלָם. Seven things were created before the world, or existed as concepts in the mind of the Creator; Thorah, Gehenna, the Garden of Eden, the Throne of Glory, the Sanctuary, Repentance, and the Name of Messiah. Thorah counselled God to create the world. "Hence the wise have said, A kingdom without counsellors is no kingdom at all." (Pirke R. Eli'ezer iii.; Nedarim 39 b).

<sup>5</sup> This in the mouth of a high-priest means the service and sacrifices of the temple which was then standing. Cf. Megillah 31 b, Tha'anith 27 b. In Pirq. R. Eliez. xvi. it is proved from Prov. xv. 8, by identifying prayer with *'abodah*; since what other service (Dan. vi. 16) could there be in Babel? But the primary meaning is more appropriate here; and the fact

3. **Antigonus** of 'Soko received from Shime'on ha-Çaddiq. He used to say, Be not as slaves that minister to the lord with a view to receive recompense; but be as slaves that minister to the lord without a view to receive<sup>8</sup> recompense; and let the fear of Heaven be upon you.

that prayer, which is not enjoined in the *Pentateuch*, הפילה אינ' דבר תורה (T. J. Berakoth i. 5), is not mentioned and brought into prominence in the sayings of this Pereq may perhaps be taken as one sign of their superior antiquity.

<sup>6</sup> This is connected in Aboth R. N. iv. with עולם חסד יבנה (Ps. lxxxix. 3). It was declared in the beginning more acceptable (Hos. vi. 6) than the sacrifices which Israel were destined to offer (Pirq. R. Eliez. xvi). It is not to be restricted to the *requital* of benefits, but is as far reaching, and at the same time as undefinable (Peah i. 1), as a man's "duty to his neighbour." While its fruits are enjoyed in this world, the principal remains for the world to come (cf. 1 Tim. iv. 8). With *gedaqah* — a treasure laid up not on earth but in heaven, over which the hand (of the spoiler) has no power—it counterpoises all the precepts of the Thorah. But it is greater than *gedaqah*, as having to do alike with person and property, rich and poor, dead and living. It includes the duties of sympathy (χαίρειν μετὰ χαίρόντων, κλαίειν μετὰ κλαδόντων, Rom. xii. 15)—of attending the wedding and the funeral. It is more beloved even than the study of Thorah. (T. J. Peah i. 1; Sukkah 49 b). The Thorah itself begins and ends with it (Sotah 14 a); for God *clothed* Adam and Eve (Gen. iii. 21), and "he *buried* him (Moses) in a valley" (Deut. xxxiv. 6). He who occupies himself in Thorah and *gemiluth chasadim*, and buries his sons, is forgiven all his in-

iquities (Berakoth 5 b).

<sup>7</sup> The title איש סוכו is said (A; bar S.) to imply that Antigonus was *vir magnus* in his city. Cf. איש ישראל (Jud. vii. 14). For other examples of this usage in the Mishnah, see Aboth i. 4, 5; iii. 9, 10; iv. 7, 28; Challah iv. 10; 'Orlah ii. 5, 12; Gittin vi. 7; 'Edioth vi. 2; Middoth i. 2.

<sup>8</sup> Serve God from pure motives, with a view which is not that of receiving recompense. Serve, however, from a sense of duty, and be not like voluntary workers who sometimes will, and sometimes will not, labour. So bar S. on the last clause, with the suggestion that it did not belong to the original saying, but was added later to prevent future generations from drawing extreme negative inferences like "Çadoq and Baithus." E omits the clause, *but be, &c.*, probably through homœoteleuton; but it is possible that the original saying consisted of one clause only: *Be not, &c.* Antigonus inculcates disinterested service without expressly enunciating any doctrine positive or negative concerning a future state of retribution. He does not add: "in order that your reward may be double in the world to come" (Aboth R. N. v.); with which compare the principle: "Learn out of love, and honour will come eventually" (Nedarim 62 a. See *Crit. Note* on iv. 9). The question is raised in Sotah v. 5: "Did Job serve out of love?" and it is worthy of remark that the discussion in the Gemara turns upon the double reading לא (קרי לו) איהל (Job xiii. 15), which



4. Jose ben Jo'ezer of Çeredah and Jose ben Jochanan of Jerusalem<sup>9</sup> received from them. Jose ben Jo'ezer of Çeredah<sup>10</sup> said, Let thy house be a meeting-house for the wise; and powder thyself in the dust of their feet<sup>11</sup>; and drink their words with thirstiness.

is illustrated by לֹא (קִרְיָ לֵי) צֶרֶד (Is. lxiii. 9).

<sup>9</sup> The תנאים from § 4 to § 13 are named two and two as *σύντροφοι*. In Peah ii. 6, the chain of tradition is given compendiously: the "pairs" received from the prophets, and they from Moses. In Chagigah ii. 2, each pair is represented as divided on one and the same question. It is added that the first mentioned in each pair held the office of *nasi*, or president of the Sanhedrin, and the second that of *ab beth din*, or vice-president. Their chronology cannot be precisely determined. Herzfeld (*Gesch.* ii. 140) gives their dates B.C. as follows: (a) The two Josephs, 170; (β) Jehoshua' and Matthai, 140—110; (γ) Jehudah, 100; Shime'on, 90; (δ) Shema'iah and Abtalion, 65—35; (e) Hillel, 30. The last date (=100 years before the destruction of the temple) is given in Shabbath 15 a. Zunz (*Gottesd. Vorträge*, 37, note c), assuming a hiatus after Antigonus (190 B.C.), dates the pairs as follows: (a) 140—130; (β) \*\*; (γ) 90—80; (δ) 60—50; (e) *z. Zeit. des Herodes*.

<sup>10</sup> Joseph ben Jo'ezer was a priest of pre-eminent piety (Chagigah ii. 7). "From the time when the two Josephs died the clusters (Mic. vii. 1) ceased" (Sotah 47 a). The word *eshkol* is explained in Themurah 15 b, by אִישׁ שֶׁחָבַל בוֹ. By some it is identified with σχολή. It is said (Them. 15 a) that at the death of J. ben Jo'ezer the *eshkoloth* ceased to learn Torah like Moses. Up to that time, but no longer,

they were free from reproach. The sayings of ben Jo'ezer indicate that he used his best endeavours to revive the respect for traditional teaching, and to establish "schools" of the wise. The sayings attributed to particular teachers are not, according to the pseudo-Rashi, to be regarded as necessarily originating with them. It is only meant that they were common-places in their mouths (Berakoth 17 a). Cf. *Aboth* iv. 26.

<sup>11</sup> Cf. Luke x. 39; Acts xxii. 3. Although entertaining scholars in thy house assume not a position of superiority, but sit at their feet as a learner. Cf. also the metaphorical expression, אָבָק לִשְׁוֹן הָרַע (Baba Bathra 165 a). That the hearer, especially in the case of a large audience, should be placed at a lower level than the teacher was a matter of obvious convenience; but J. ben Jo'ezer recommends it as a sign of humility. The posture of a teacher and his scholars is discussed from a different point of view in Megillah 21 a: "Whence is it that a Rab must not sit on a couch and teach his disciples on the floor?—but both he and they must sit on the couch, or both stand (Rashi). It is because it is said (Deut. v. 31), stand thou here WITH ME. From the days of Moses to Rabban Gamliel, they always learned Torah standing. After his death sickness came down to the world, and they learned Torah sitting. It is said that Moses *sat* (Deut. ix. 9), and also that he *stood* (Deut. x. 10): in the one case, said



5. Jose ben Jochanan of Jerusalem said, Let thy house be opened wide; and let the needy be thy household; and prolong not converse with woman<sup>12</sup> (τῇ γυναικί).

6. (*His own wife, they meant, much less his neighbour's*

Rab, to receive the law, and in the other to announce it. According to R. Chaninah, he neither sat nor stood, but crouched. R. Jochanan says, ואיש in the former passage only meant that he stayed... *Easy things are learned standing, and hard things sitting.* That it was customary in the time of Gamaliel II. for the scholars in the *beth ha-midrash* to sit not on the ground but on *subsellia*, appears from the statement (Berakoth 28 a) that after his deposition 400 or 700 additional ספסלי were required. The אסורא also sat, whilst an אסורא, or "dragoman" (הרמן), who stood before him, repeated his words, with or without comment, for the benefit of those who sat at a distance. In certain cases it might be convenient for teacher or taught to stand (Acts xiii. 16; Matt. xiii. 2); but the evidence of the New Testament and of the Talmud shews that it was more usual to sit. The word ישיבה, *sessio*, is even used of students (ii. 8). The public reader of the book Esther might either stand or sit (Megillah iv. 1). On the mutual respect of Rab and Talmid see Aboth iv. 17.

<sup>12</sup> This saying might be applied to a man's wife in particular (as in § 6), or to woman in general, καὶ ἐθαύμαζον δὲ μετὰ γυναικὸς ἐλέλει (Joh. iv. 27). Cf. Eccl. vii. 28. Man takes precedence of woman in various ways, though "The man is not without the woman, nor the woman without the man, nor both of them without the Shekinah" (Bereshith Rabbah viii. Cf. 1 Cor. xi. 11). The Thorah in its

entirety is for the man; whereas the woman is exempt from those positive precepts which are to be fulfilled at stated times (Qiddushin i. 7). She is not to learn Thorah—much less to teach (1 Tim. ii. 12)—not being included in such passages as Deut. xi. 19: "And ye shall teach them your sons." How then shall woman make out her title to salvation? Σωθήσεται... διὰ τῆς τεκνογονίας (1 Tim. ii. 15; v. 14). Her work is to send her children to be taught in the synagogue: to attend to domestic concerns, and leave her husband free to study in the schools: to keep house for him till he returns. Cf. Berakoth 17 a, נשים במאי זכין באקריי בנייהו לבי כנישתא ובאתנויי נבריהו בי רבנן ונסרן לנבריהו עד דאתו מבי רבנן: Women, slaves and children are mentioned together in Berakoth iii. 3; Shegalim i. 5. Another remarkable grouping is found in the Jews' Morning Prayer, where the men in three consecutive Benedictions, bless God "who hath not made me a GENTILE... a SLAVE... a WOMAN." This affords an illustration (the more striking on account of its indirectness) of a characteristic saying of St Paul: οὐκ εἰμι Ἰουδαῖος οὐδὲ Ἕλληγ, οὐκ εἰμι δοῦλος οὐδὲ ἐλεύθερος, οὐκ εἰμι ἄρσεν καὶ θῆλυ, πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ (Gal. iii. 28). Women could not in general be witnesses (עדים); but they had their rights of property. In the case of inheritance, if the property is small "filiae aluntur, et filii mendicabunt" (Kethuboth xiii. 3; Baba Bathra ix. 1).

wife). Hence the wise have said, Each time that the man prolongs converse with the woman he causes evil to himself, and desists from words of Thorah, and in the end he inherits Gehinnom<sup>13</sup>.

7. Jehoshua' ben Perachia and Matthai<sup>14</sup> the Arbelite received from them. Jehoshua' ben Perachiah said<sup>15</sup>, Make unto thyself a master; and possess thyself of an associate; and judge every man in the scale of merit<sup>16</sup>.

8. Matthai the Arbelite said, Withdraw from an evil neighbour; and associate not with the wicked<sup>17</sup>; and grow not thoughtless<sup>18</sup> of retribution.

<sup>13</sup> Cf. *vidu γεέννης* (Matt. xxiii. 15).

<sup>14</sup> On the reading, see *Crit. Note*. Little of importance is known of this "pair," except that (Jost, *Gesch. A.* 233) "aus ihren Lehrsätzen, die man von Mund zu Mund weiter überlieferte, ist zu erkennen dass sie dahin strebten dem *niündlichen* Gesetz gegen die hervorgetretene *sadducäische* Ansicht mehr Eingang zu verschaffen."

<sup>15</sup> Jehoshua' counsels a man to place himself under the direction of a traditional teacher, and to associate himself with a worthy companion. There was a proverbial saying, "Companionship or death" (*Tha'anith*, 23 a), companionship even with such friends as those of Job (*Baba Bathra*, 16 b). "Two are better than one" (*Ecd. iv. 9*), in Thorah as in other matters, since when two study together their words are "written in the book of remembrances" (*Berakoth* 6 a). Cf. *Prov. xxvii. 17*. Nay, more, *חרב אל הברים ונאלו* (Jer. i. 36), which is turned: "a sword is against the solitary, and they are stultified" (see p. 53). The word *chaber*, a companion, came to be used especially of men of learning. It is sometimes equivalent to "colleague," in an official sense; or to "fellow," or "associate,"

of a learned society; and it is contrasted with *עם הארץ*, which denotes the vulgar herd (*Taharoth vii. 4*).

The word *חבר* is also used of the compilation of books. Hence the interpretation of pseudo-Rashi: "Make to thyself a Rab, to learn orally; and buy thyself *חבר כפרים*."

<sup>16</sup> Give a suspected person, whoever he may be, the benefit of the doubt. Let the scale in which he is weighed have a bias towards the side of merit or acquittal. He who thus judges others, will thus himself be judged. *הרן חברו לכף זכות דנין אותו לכף זכו*. See *Shabb. 127 b*, where the saying follows upon an enumeration of the things which profit in both worlds. The saying in *Shabbath* might give rise to the doubt, "who is my *chaber*?" but the words of the text apply to all men. It may serve as a *μνηστικός* to remark that the zodiacal *Libra* (*Bemidbar R. xvi.*) corresponds to the month of Judgment, *Thishri*; as *טלה* (*Pirq. R. Eliez. vii.*) to *ניסן*.

<sup>17</sup> Woe to the wicked! woe to his neighbour! (*Nega'im xii. 6*). The dry wood sets fire to the green (*Sanhedrin 93 a*).

<sup>18</sup> Cf. *Prov. xxviii. 14*. The word usually means to despair, give up

9. Jehudah ben Tabai and Shime'on ben Shatach<sup>19</sup> received from them. Jehudah ben Tabai said, Make not thyself as them that predispose the judges<sup>20</sup>; and while the litigants stand before thee, let them be in thine eyes as guilty; and when dismissed from before thee let them be in thine eyes as righteous, because that they have received the doom upon them.

hope of a thing; but the caution is not to presume upon immunity. Even here, however, some commentators endeavour to retain the usual meaning, "despair not of good," if evil come upon thee. A wrongly repeats the clause at the end of § 11. Bar S. aptly quotes Eccl. viii. 11; adding the remark that *pithgam* does not mean *dabar*, but 'onesh, "for Qoheleth did not speak ארמית."

<sup>19</sup> In a narrative which there is reason to suspect of inaccuracy, it is said that in the time of Sh. ben Shatach one תורום איש רומי introduced the practice of eating נדבין מקולסין, or quasi-passovers, at Rome; and that Shime'on wrote to him: "Wert thou not Theodos I would pass judgment of נדבין upon thee," &c. (Berakoth 19 a). Bar S. relates that this pair escaped to Alexandria from Jannai the king; and that then arose(?) the sect of the Qaraites, who learned the written Law, the oral Law having been forgotten. At length Jehudah was recalled, and made *nasi*. See T. J. Sanhedrin vi. 9. The Machazor Vitry gives also the alternative view that his colleague was *nasi*, referring to Sanhedrin vi. 4, where, in the course of a discussion whether women who have been stoned should be hanged, Shime'on ben Shatach is said to have hanged eighty women at once in Ashqalon, although even two persons should not be condemned in one day; whereupon the

Gemara remarks that, when occasion requires, punishments over and above those in the Torah may be inflicted, as a "fence" to the Torah. Jehudah did not always practise the judicial impartiality which he recommends. Having once (Makkoth 5 b), out of opposition to the Sadducees, put a false witness to death before the condemned had been executed, he appealed to his colleague, who charged him with having shed innocent blood, and added that neither of two false witnesses was to be punished unless they had both been convicted. Thereupon Jehudah vowed never again to pronounce a decision except in the presence of Shime'on.

<sup>20</sup> The attitude of a judge should be one of impartiality. Be not therefore as partisans who plead the cause of one of the litigants, and thus prejudice the case *before it comes into court*. While the suit is being tried the judge should not look upon either party with favour, but should examine both sides thoroughly and suspiciously. When it is over he should regard both as innocent; whether as having been proved to be in the right, or as having paid the penalty of wrong-doing. The difficult phrase עורכי הדינים, "disposers or arrangers of the judges," occurs in Kethuboth 52 b, 86 a (cf. pseudo-Rashi on Aboth), and is explained in the commentary as above; it occurs also in Shabbath 139 a, where it is explained of those who teach the



10. Shime'on ben Shatach said, Make full examination of the witnesses; but be guarded in thy words, perchance from them they may learn to lie.

11 Shema'iah and Abtalion<sup>21</sup> received from them. Shema'iah said, Love work<sup>22</sup>; and hate lordship<sup>23</sup>; and make not thyself known to the government<sup>24</sup>.

litigants to deceive. A slight change of reading would give the meaning, "disposers of suits (דִּרְיִין)," or special pleaders; but the explanation adopted above gives a more natural sequence. There is another reading (with נ for ו), which gives the sense "as arch-judge, or arch-judges." Jost (Gesch. A 241) renders: "Als Richter sei nicht Sachwalter der Parteien, den andern Richtern gegenüber."

<sup>21</sup> Shema'iah and Abtalion, who were said to be descendants of Sancherib or of Haman (Gittin 57 b; Sanhedrin 96 b), are identified (?) with the Sameas (cf. p. 3) and Pollio of Josephus, who writes (*Ant.* xv. 1. 1): "But Pollio the Pharisee and Sameas a disciple of his were honoured by (Herod) above all the rest; for when Jerusalem was besieged they advised the citizens to receive Herod; for which advice they were well requited. But this Pollio (or SAMEAS, xiv. 9. 4) at the time when Herod was once upon his trial of life and death foretold in a way of reproach to Hyrcanus and the other judges, how this Herod whom they suffered now to escape would afterwards inflict punishment on them all." In the account of the trial in Sanhedrin 19 a, Jost (*Gesch.* A. 252) would read: "SHEMA'IAH (for Shime'on ben Shetach) said to him, Herod (for King Jannai), stand on thy feet, &c."; and he adds the following important remarks on the court of the Sanhedrin, and on the status of the pairs (note 9) in relation to it: "Die Schilderung

dieses Gerichtes ist in mehrfacher Hinsicht merkwürdig. Erstens berufen sich die Ankläger auf das Recht der Juden, dass selbst anerkannte Verbrecher nicht eher gestraft werden dürfen als ein *Synedrion* den Spruch erlassen habe. Ein Beweis dass die Synedrional-Einrichtung allerdings schon wurzelte. Zweitens wird von dem *Synedrion* (also dem bestimmten, offenbar dem einzigen) in Jerusalem gesprochen, vor dessen Schranken Hyrkan den Herodes lud. Drittens führte Hyrkan, nicht aber die beiden Schulhäupter, wie man erwarten sollte, den Vorsitz; wie denn Sameas auch nur als einer der Richter bezeichnet wird, welcher den Muth hatte den Fürsten und die erschrockenen Mitglieder an ihre Pflicht zu erinnern."

<sup>22</sup> Whosoever does not teach his son a business, or "work," teaches him robbery (Qiddushin 29 a). 'Ο κλέπτων μηκέτι κλεπτέτω μᾶλλον δὲ κοπιᾷ τῷ κ.τ.λ. (Eph. iv. 28). R. 'Aqiba said: "Make thy sabbath weekday, and be not dependent upon the creatures" (Shabbath 118 a; Pesachim 112 a, 113 a. Cf. Eccles. xl. 28, 9). A man should hire himself out to 'ABODAH ZARAH, rather than become dependent upon his fellows. Not literal idolatry, it is added, but service which is strange to him. Flay a carcass in the street and receive pay; and say not, I am Cahana (or priest), and a great and learned man (Pesachim 113 a; Baba Bathra 110 a). Cf. Aboth R. N. xi. The Shekinah was not to dwell with Israel till they



12 Abtalion said, Ye wise be guarded in your words; perchance ye may incur the debt of exile; and be exiled to the place of evil waters; and the disciples that come after you may drink and die<sup>25</sup>, and the Name of Heaven be profaned.

had made a sanctuary (Ex. xxv. 8). "Six days *must* (not *mayest*) thou labour, and do all thy work:" labour if poor, but find "work" to do even if rich. A wife is relieved from household work in proportion to the number of maidservants she brings her husband. If she brings him four "she sits in a chair." R. Eli'ezer says, If she brings him a hundred she must still work in wool, since idleness occasions lewdness. R. Sh. ben Gamaliel says, that he who has exempted her by a vow from all work may as well divorce her (Kethuboth v. 5). Great teachers, as Hillel, acted up to the precept, "Hate not laborious work" (Ecclus. vii. 15). St Paul engaged in manual labour (Acts xviii. 3; 1 Cor. iv. 12). Contrast: "The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise. How can he get wisdom that holdeth the plough?... they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken. But they will maintain the state of the world, and (all) their desire is in the work of their craft" (Ecclus. xxxviii. 24—34. Cf. xxvi. 29).

<sup>23</sup> By Rabbanuth some understand "das Rabbi-Wesen" (Matt. xxiii. 8). But it should perhaps be understood of social or political dignity. The Machazor Vitry explains it by *malkuth*. Be like Saul who "hid himself among the stuff" (1 Sam. x. 22) to avoid

being made king. Lordship brings to an early grave, so that Joseph dies before all his brethren, and one prophet outlasts several kings (Ex. i. 6; Isaiah i. 1; Pesachim 87 b). R. Jonah connects this clause with the preceding by means of Prov. xii. 9. Dr Michael Cahn aptly recites from Plato, *Repub.* 347 D: ἐπεὶ κινδυνεύει, πόλις ἀνδρῶν ἀγαθῶν εἰ γένοιτο, περιμάχητον αὐ εἶναι τὸ μὴ ἀρχειν ὥσπερ νυνὶ τὸ ἀρχειν. A man should not crown himself. "Let another man praise thee, and not thine own mouth" (Prov. xxvii. 2). When the first man rose to his feet, וַהֲיָה מַתּוּאֵל בְּרַמּוֹת אֱלֹהִים, the creatures were for worshipping him as their Creator; but Adam said, "Let us go, I and you, and make Him, who created us, king; for the people appoint the king, and no king appoints himself independently of the people" (Pirque R. El. xi.).

<sup>24</sup> Avoid growing great, and coming under the notice of the "rashuth" (=ἐξουσία, concretely), in such a way as to excite jealousy or suspicion. Or: "ne nimium familiaris fias principibus"—such associations being thought *corrupting* as well as dangerous. Cf. II. 3; III. 8; James ii. 6.

<sup>25</sup> The name Abtalion is sometimes explained Aramaically by "pater adolescentium," in allusion to the "disciples" mentioned below. His sayings are transcendental, with historical reference. Scholars must take heed to their doctrine, lest they pass over into the realm of heresy, and inoculate their disciples with deadly error. The

13 Hillel<sup>26</sup> and Shammai received from them. Hillel said, Be of the disciples of Aharon<sup>27</sup>; loving peace, and pur-

penalty of untruth is untruth, to im-bibe which is death. Historically regarded, the Israelite's captivity amongst worshippers of strange gods was the judgment upon him for irreligiousness. Abarbanel here credits Abtalion with a prescience that the second Temple was to be destroyed. Since it is contemplated that the wise themselves may be enthralled, the caution is not to be thought of as directed merely against loose or insufficiently explained expressions, nor against the opposite extreme (cf. Chagigah II. 1) of the too free unveiling—reading ותגלו as pi'el, and comparing גלוי גלות (cf. Abarbanel)—of סתרי תורה, which Moses delivered by word of mouth without comment. As regards the figures employed, (1) WATERS may stand for doctrine (§ 4), or for peoples (Is. xl. 15). Streams while they flow upon הארץ (an expression used especially of the Holy Land), are good, and blessed, and sweet, and of profit to the world; but when mingled with the sea they become accursed and bitter... So Israel, when they swerve to heathen customs, become accursed and evil; and as the rivers are food for the sea, so are they for the fire of hell (Pirque R. El. ix): (2) DEATH is thought of as in Rom. vii. 9—11, where there is a reference to Gen. ii. 17; iii. 3. Contrast Prov. iii. 18, and cf. Aboth I. 14; II. 15; III. 7; IV. 9; Baruch iii. 4—14: "hear now the prayers of the DEAD Israelites"; Jalqut 762 (on Numb. xix. 14): "Words of Torah are established only when a man kills himself on their behalf."

<sup>26</sup> Hillel was called, *ha-Gadol*, or *ha-Zugen*, or *ha-Babli* (Berakoth 4 b; Sukkah 28 a; Pesachim 66 a). The

name is Scriptural. He studied Torah while yet in Babylon, and at length, for its more exclusive study, separated from his trading brother Shebna; whereupon there came forth *Bath Qol* and said, "If a man would give all the substance of his house for love, &c." (Cant. viii. 7). If a man excuses himself from Torah-study on the ground of poverty, it will be said to him, "Wast thou poorer than Hillel?" Of his small daily earnings a moiety went to the gatekeeper at the schools. Once he had earned nothing, and was shut out. He climbed up and sat at the window to hear the words of the living God from Shema'iah and Abtalion. It was sabbath eve in Tebeth, and the snow covered him three cubits deep. Said Shema'iah to Abtalion in the morning, Why is the house so dark to day? it must be cloudy. They spied Hillel: they brought him in: and attended to his wants, saying, He is worthy that the sabbath should be profaned for him (Joma 35 b). The tale of his appointment as "nasi" is told in T. J. Pesachim VI. 1, and more briefly in Babli 66 a. The principle that Passover sets aside Sabbath when they clash had escaped the elders, or sons, of Beth-eira (? Sadducees). Hillel, being interrogated, said that it followed *a fortiori* from the fact that more than 200 minor "Passovers" (= sacrifices) in the year set aside the Sabbath; and he argued his point from every side; but in vain, since Torah without traditional authority is no Torah, כל תורה שאין

לה בית אב אינה תורה. At length he said, It occurs to me that thus I heard from Shema'iah and Abtalion; and they arose and appointed him



suing peace; loving mankind<sup>28</sup>, and bringing them nigh (Deut. xxx. 14; Eph. ii. 17)<sup>29</sup> to the Thorah.

"nasi." He was in fact the head and founder of a school, called after him, "Beth Hillel," the opponents in controversy of "Beth Shammai," to whom however they frequently made concessions. With the appointment of Hillel, "ein ganz neues, bis dahin als untergeordnet betrachtetes Princip der Lehrweise zur Geltung kam, nämlich die beständige Unterstützung der Ueberlieferung durch logisches Verfahren, so oft man sich nicht auf unmittelbare Behauptungen angesehener Lehrer berufen konnte" (Jost, *Gesch.* A 257). Hillel had 80 disciples, of whom 30 were worthy, as Moses, that the Shekinah should rest upon them: 30, that the sun should stand still for them, as for Joshua: and 20 were of medium capacity. The least was Jochanan ben Zakkai: the greatest, Jonathan ben 'Üziel, whose fire in the study of Thorah burnt up the birds that flew over him (Sukkah 28 a). Hillel, Shime'on, Gamliel and Shime'on held office in the period 30 B.C.—70 A.D.; and the pair Jose, Jose (§ 4) much earlier (Shabbath 15 a). At the end of Bereshith Rabbah, the age of Moses is divided into three periods of 40 years (Acts vii. 23; Ex. vii. 7); and amongst "six pairs" whose lives were equal, are included (besides Moses) HILLEL HA ZAQEN, R. Jochanan ben Zakai, and R. 'Aqiba.

<sup>27</sup> Seek peace at home, and pursue it abroad (Bemidbar Rabbah xix). The words of Mal. ii. 5, 6: "*My covenant was with him (Levi) of life and peace...* and (he) did turn many away from iniquity," came to be applied especially to Aaron (Jalqut i. 764. 772). He was one of seven fathers who made covenants. Of "Phinehas, the son of Elea-

zar, the son of Aaron," it is said: "Behold I give unto him my covenant of peace" (Numb. xxv. 12); and to him also Mal. ii. 5, 6 is applied. Aaron was so beloved that he was bewailed by כל בית ישראל (Numb. xx. 29), men and women; but Moses, by the sons of Israel alone (Deut. xxxiv. 8). Peace-making like *gemiluth chasadim* profits in both worlds (Peah i. 1). The Day of Atonement clears from transgressions against God, but not from those against one's neighbour, till he has been reconciled (Joma, end). For more on peace see Bem. Rabbah, loc.

cit., where it is said, אין כלי מחוץ, ברכה אלא שלום, "no vessel but peace can hold blessing," a saying found also at the end of the Mishnah in some editions (Surh. vi. 503); but A omits the whole paragraph, *Dixit R. J. &c.*

<sup>28</sup> Lit. τὰς κρίσεις. Cf. Mark xvi. 15, and (?) Rom. viii. 19.

<sup>29</sup> See the anecdotes of Hillel in note 33. For an illustration (Bereshith Rabbah xxviii.; Chazitha, on Cant. i. 4) which may be found to throw a new light on Matt. xxiii. 15 (περιδύετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον), I am indebted to Dr Schiller-Szinessy, who informs me that he called attention to it in a lecture nearly 30 years ago. I find it also in Jellinek's *Bet-ha-Midrash*, Wien 1873, p. XLVI: חנין נעשה בברכי הים: מה שלא נעשה בדור המבול. הוי יושבי חבל הים גוי כרתים. גוי שהוא ראוי כרת. ובאי זה זכות הן עומדין. בזכות גוי אחד (נ"א גר אחד). בזכות ירא שמים אחד. שהן מעמידין בבל שנה. ר' לוי פתר לו לשבת. גוי שכרת ברית. המד"א וכרות עמו הברית: "Said R. Chanin(a), There was done

14 He used to say, A name made great<sup>30</sup> is a name destroyed; he who increases not decreases<sup>31</sup>; and he who will

[?said] with respect to the districts of the sea what was not done with respect to the generation of the Flood: Hol-dwellers on the sea-coast, nation of Kerethim (Zeph. ii. 5), nation deserving of excision. And by what merit do they stand? By the merit of ONE PROSELYTE: by the merit of one fearer of Heaven, whom they raise up in every year. R. Levi explained it in a good sense, of a heathen who has made (cf. Neh. ix. 8) a covenant." The parallel passage in Midrash Chazitha varies in detail from the above, and runs as follows: ... חנינא נאמר א"ד חנינא נאמר... גוי שחייב כרת. ובזכות מי ניצל. בזכות ירא שמים אחד שמעמידין בכל שנה ושנה. ר' לוי פתר ליה כו'. Hence it would appear that there was a custom of making one representative proselyte annually, to typify the salvability of the Gentiles. The final cause of Israel's captivities was that that they might make proselytes (Pesach. 87 b. Cf. Rom. xi. 11); but it does not clearly appear that the scribes were actuated by a missionary spirit, or that they were overhasty in receiving such proselytes as presented themselves (Jebamoth 47 b; Jost, *Gesch.* A 448). The Jew was bound to attract men to the Torah by his good example, but not in the ordinary sense of the word to proselytise (Joma 96 a). The universality of the Torah is expressed by the saying that it was originally given in all the languages of the world. "Every word that went forth from the mouth of the Holy One was divided into seventy tongues," כל דיבור ודיבור שיצא מפי הקב"ה נחלק לשבעים לשונות (Shab-bath 88 b. Cf. Berakoth 13 a, Thosaph.

on בכל לשון)—which seventy tongues had their representatives in the ship that carried Jonah (Pirque R. El. x). "The whole Torah was spoken in every tongue" (Sotah 33 a). In like manner the expressions מסיני. משעיר. מרבבת קדש. מהר פארן. (Deut. xxxiii. 2) are interpreted in Sifre of a fourfold revelation in Hebrew, Greek, Arabic, and Aramaic. It is added that God revealed himself from the four winds; and "not upon Israel only was He revealed, but upon all the nations. First he went to the sons of Esau and said, Will ye receive the Torah?" On their refusal it was offered to others, and at last to Israel.

<sup>30</sup> Some commentators have assumed from the dialect of this Mishnah (cf. ii. 7; v. 33) that it dates from the time when Hillel was in Babel. The word נגר in Aramaic means to draw, or extend. It stands for נטה or מישך in Targ. Gen. xxxix. 21; Ps. xxxvi. 11; but cf. the Biblical נגיד. The saying is illustrated by Is. ii. 17; Prov. xxix. 23; Matt. xxiii. 5—12. The Holy One exalts him who humbles himself, and humbles him who exalts himself. Greatness flees from him who follows after it, and follows after him who flees from it. A man should not "force the hour," but bide his time ('Erubin 13 b, cf. 54 a; Nedarim 55 a). The saying is otherwise explained, as ps-Rashi remarks, of one who continually draws the NAME of the Holy One into all his occupations; or of one who מישך שמה של תורה עליו שלא עסק (ש) בה לשמה.

<sup>31</sup> He who learns from his teacher and adds not to his words, not having intelligence to go beyond what he has



not learn (or teach) deserves slaughter; and he who serves himself with the tiara perishes.

15 He used to say, If I am not for myself<sup>32</sup> who is for me; and being for my own self what am I? If not now when?

16 Shammai said<sup>33</sup>, Make thy Thorah an ordinance<sup>34</sup>; say

been expressly taught, will come to an end, "his mother will bury him;" or will bring to an end and lose what he has learned by rote. Cf. Matt. xxv. 29. He who refuses to impart his knowledge (or "who will not learn at all"), commits a deadly sin. So too does he who utilises the crown of the Thorah, or of the Holy NAME, by teaching (or studying) for his own profit and glorification. Cf. iv. 9, 19.

<sup>32</sup> A man must be self-reliant; but must not live for himself (Rom. xiv. 7); *ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος* (2 Cor. vi. 2). According to another interpretation: "I must work out my own salvation, yet how weak are my unaided efforts" (Phil. ii. 12, 13).

<sup>33</sup> Shammai, or Shamai (p. 3), the successor of Hillel's colleague Menachem (Chagigah ix. 2), generally has the first word in controversy (v. 25); but tradition does not credit him with the same readiness as Hillel to give every man a patient hearing. "A man should be gentle like Hillel, and not irritable like Shamai" (Shabbath 30b). The Talmud goes on to relate how a man undertook for a wager to exhaust Hillel's patience, but failed. One day a foreigner came to Shamai to be proselytised, on condition of accepting the Written and dispensing with the Oral, Thorah. Shamai dismissed him with a rebuke. He appealed to Hillel, who on the first day taught him the letters of the alphabet (in the usual order); and on the morrow gave them in reverse order. But, said the would-be-proselyte, did

you not tell so and so yesterday? If you relied on me for that, retorted Hillel, rely upon me likewise for the Oral Law. Another came to Shamai to be converted provided that he could be taught the whole Thorah whilst he stood on one foot. Shamai beat him away, and he went to Hillel, who said: "What is hateful to thyself do not to thy fellow; this is the whole Thorah, and the rest is commentary; go, study." Cf. *ὁ μισεῖς μηδενὶ ποιήσας* (Tobit iv. 15), and the converse, Matt. vii. 12. A third overhearing the description of the high-priest's vestments which was being read in a synagogue, came to Shamai to be made a proselyte in order that he might become high-priest. Shamai beat him away. He went to Hillel, who said, Do they appoint as king one who knows not the ordinances of the kingdom? Go, learn them. He read as far as Numb. i. 51: "And the stranger that cometh nigh shall be put to death." He said to him, This scripture, of whom is it spoken? He said to him, Even of David, King of Israel. A fortiori of me, argued the stranger; for if of Israel, God's son and first-born (Ex. iv. 22), such a thing is written, much more of a worthless proselyte who has come with his staff and with his wallet... After a time the three met together. They said, The irritability of Shamai sought to drive us from the world: the gentleness of Hillel brought us nigh under the wings of the Shekinah.

<sup>34</sup> Contrast ix. 17. Make thy study

little and do much<sup>35</sup>; and receive every man with a pleasant expression of countenance (III. 18).

17 Rabban Gamliel<sup>35</sup> said, Make to thyself a master, and be quit of doubt; and tithe not much by estimation<sup>36</sup>.

18 Shime'on<sup>37</sup> his son said, All my days I have grown up

of Thorah a *fixture*: a thing to be engaged in daily at stated times, and to which secular engagements must give way. 'Obadiah ben Jacob of Sforno takes the words of Shamai as addressed to his predecessor: "Though thou hast gone forth, O Menachem, to the service of the king, it is fitting that thou shouldst fix times for Thorah." Ps-Rashi is not content with stated times, but demands the whole day for Thorah.

<sup>35</sup> Be like Abraham, who only promised a MORSEL OF BREAD, but "fetcht a CALF TENDER AND GOOD" (Gen. xviii. 5, 7).

The next link in the chain of tradition is given in II. 9. In the interval there is a digression to the descendants of Hillel, who himself reappears in II. 5. The first Gamliel (or, in the Greek form, Γαμαλιήλ), son of Shime'on, and grandson of Hillel, is called Rabban; but the title may have been permanently connected with his name only by a later generation, for (1) like Hillel, who was not called Rabban, he is distinguished as HA-ZAQEN; and (2) he is called simply GAMALIEL both in Acts v. 34, xxii. 3 (under circumstances which make it improbable that a customary title of respect should have been omitted), and likewise in Shabbath 15 a: "Hillel, and Shime'on, GAMALIEL, and Shime'on held the office of nasi, while the temple was standing, for 100 years." For his opinion in what cases the Sabbath strictness might be relaxed, see 'Eru-

bin 45 a. Cf. Beqah II. 6. The high esteem in which he was held is shown by the saying, that "from when R. G. ha-Zaqen died the glory of the Thorah ceased, and purity and פרישות (III. 20) died" (Sotah ix. 15). His death is placed eighteen years before the destruction of the temple. From Acts v. 39 a tradition arose that he died a Christian. He was not (?) the author of the "heretic-benediction."

<sup>36</sup> In the case of a thing whereof the value and dimensions are not precisely laid down it becomes necessary to form a special estimate or *measurement*. Hence the root *amad* gives the sense "conjecture." In Sanhedrin iv. 5, אומדן (אָמוּדן), is used of "circumstantial" evidence in a capital charge, in parallelism with *hearsay*. Let duties be defined as far as may be by rule: let doubts be resolved by authority: leave as little scope as possible for personal bias and the temptations of self-interest.

<sup>37</sup> For a defence of Simon ben Gamaliel I. against the aspersions of Josephus (Life, § 38), see Jost, Gesch. A 443. Rabbinic commentators suggest that he is not here called Rabban, because his sayings date from the time of his pupilage, when Jochanan ben Zakai (II. 9) was ראש ישיבה. But see note 35, and II. 1. Simon was one of the peace-party in the closing years of the Jewish state, and he suffered "den Märtyrertod...kurz vor oder bei der Einnahme Jerusalems." For his saying on proselytism in Va-jiqra Rabbah II. see Jost, A 447.



amongst the wise, and have not found aught good for a man but silence<sup>38</sup>; not learning but doing is the groundwork; and whose multiplies words occasions sin.

19 Rabban Shime'on<sup>39</sup> ben Gamliel said, On three things the world stands; on Judgment, and on Truth, and on Peace<sup>40</sup>.

<sup>38</sup> Qoheleth Rabbah, v. 5. cites as a saying of R. Jehoshua': "Speech for a sheqel—silence for two; (it is) like a precious stone;" and adds (referring to this Mishnah) a saying of Rabbi, **שְׁמָה דְּמִילְתָּה מְשַׁתְּקָא**, Silence is the cure of a thing. But both Talmuds have **שְׁמָה דְּכֹלָא**, a panacea (T. J. Berakoth, ix. 1; T. B. Megillah 18 a). The caution against undue loquacity is applied to sacred things. R. R. Jochanan and Jonathan found a provincial chazan extemporising in his synagogue, and they silenced him, on the ground that *he had no right to add to the Benedictions which were already fixed by authority*. The Babli here refers the **תְּפִלָּה** to the Great Synagogue. He who talks overmuch even in praise of the Holy One is "swallowed up," or rooted out of the world, for it is said (*Job xxxvii. 20*), **הִי־סָפַר לוֹ . . . כִּי יִבְלַע**. Cf. Matt. vi. 7; Eccl. v. 2; Ecclesi. vii. 14; Berakoth 61 a. SILENCE is His praise (Ps. lxxv. 2).

<sup>39</sup> The R. Sh. b. G. here spoken of was the son of Gamaliel II, who was the grandson of Gamaliel I. The second Gamaliel (80—115 A.D.) was a man of liberal views, but self-willed and overbearing. It is related that he justified his conduct in frequenting a bath in 'Akko which contained a statue of Aphrodite on the ground that the statue was made as an ornament for the bath, and not the bath as an ornament for the statue ('Abodah Zarah iii. 4). His treatment of the venerable R. Jehoshua', who ven-

tured to differ from him on more than one occasion (R. ha-Shanah ii. 9; Berakoth 27 b), at length aroused the popular indignation to such an extent that he was deposed from his presidency, and succeeded by the youthful Ele'azar ben 'Azariah, on the memorable day frequently alluded to in the Talmud in the phrase **בּוֹ בָּיִם** (cf. "*that same year*," in Joh. xi. 49; xviii. 13); but after a time a compromise was effected, and the two presided alternately. His son Shime'on at length succeeded him, and became the teacher of many illustrious men. To this age (remarks Jost) belong the sayings of Meir, Jehudah, Jose, and Simon b. Gamliel in the Mishnah. "*Sein Todesjahr ist nicht näher bestimmt, doch fällt es in die Zeit der parthischen Kriege in den ersten Jahren des Marcus Aurelius (um 164). Seine Bestrebungen gediehen zum Abschluss durch seinen berühmten Sohn JEHUDAH.*"

<sup>40</sup> Justice, truth, and peace (§ 13) are collectively the *σύνδεσμος* of society, a threefold cord which is not quickly broken (Eccl. iv. 12). They are a system of internal forces by which the world is held together, though the pillars of the former *αἰών* (§ 2) have been shaken, and the Temple itself has fallen. So the heavenly bodies are said to be kept in their orbits by the attractions of **חֲמֹדָה** and **אֱמוּנָה**, which draw them to **אֱהִיָּה**. Peace plays an important part in the New Testament. In connexion with *αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν* (Eph. ii. 14; Mic. v. 4), and *ὁ Θεὸς τῆς*

*εἰρήνης* (Rom. xvi. 20), observe that PEACE is a Talmudic Name of God. The etymological affinity in Hebrew, of peace and perfectness, *הכל יושלם*, *בשלום*, "everything is PERFECTED BY PEACE," gives a clue to the genesis of some Pauline expressions. Compare *ἐν ἀγαπῇ... ἐν τῷ συνδέσμῳ τῆς εἰρήνης* (Eph. iv. 3), with *τὴν ἀγάπην ὃ ἐστὶν σύνδεσμος τῆς τελειότητος* (Col. iii. 14), which may be explained by supposing *ἀγάπη* to have replaced *εἰρήνη*, peaceableness, in *Εἰρήνη... σύνδεσμος τῆς τελειότητος*. In Col. iii. 15 occurs the paradox, *ἡ εἰρήνη τοῦ Χριστοῦ βραβεύέτω*, which may have been

suggested by the expression *וּמִשְׁפָּט שְׁלוֹם* of Zech. viii. 16, a verse which is cited at the end of this *Pereq* in many copies. The Qabbalists state the general theorem that all the attributes of God are in unison; and they work out the idea in their own peculiar way by so manipulating the Divine Names as to identify them all by alphabetical permutations. Thus PEACE, LOVE, MIGHT or JUDGMENT, and FEAR are made severally equivalent to the TETRAGRAMMATON, and therefore to one another (*Berith Menuchah*, ed. Amsterdam, 1648, fol. 3 a.).



## CHAPTER II.

1. Rabbi<sup>1</sup> said, Which is the right course that a man should choose for himself? Whatsoever is a pride to him that pursues it<sup>2</sup>, (and) brings him honour (Phil. iv. 8) from men. And

<sup>1</sup> Rabbi, which is equivalent to "my lord," or διδάσκαλε (Joh. i. 39), is properly a vocative, but came to be used as a title also, the possessive affix being disregarded. As a title it is superior to Rab (which is applied especially to Babylonian doctors, whereas Rabbi is applied to those of Palestine), but inferior to Rabban (a title reserved for seven or eight of the descendants of Hillel). It is said in the 'Aruch, that while Rabbi is greater than Rab, and Rabban than Rabbi, yet GREATER THAN RABBAN IS HIS NAME, גדול מרבן שמו, i. e. the greatest glory is to need no title at all, but to be sufficiently distinguished by one's name alone, like Hillel, Ezra, and the prophets. Another form, רבון, occurs in Targum and Gemara as a Divine title, and is also used with the affix "my" in much the same way as Rabbi. Cf. Mark x. 51; Joh. xx. 16, βαββουρι, ὃ λέγεται διδάσκαλε. This form רבוני occurs once in the Mishnah (Tha'anith III. 8) according to the manuscript A, instead of רבוני של עולם, "Lord of the world," which is found in other copies.

The title of RABBI κατ' ἐξοχὴν was given to Jehudah ben Simon III, who

was also called Jehudah ha-Nasi (§ 2), and Rabbenu ha-Qadosh, or the holy. To him is attributed the compilation of the MISHNAH; but the MISHNAH as we have it is a later recension, as may be inferred from the way in which "Rabbi" himself is introduced (Cf. Menachoth vi. 3; viii. 6, &c.). He is thought to have been born about 140 A.D., shortly after the execution of R. 'Aqiba, and to have died at Sephoris, after 17 years of ill health, at the age of 80, in 219 or 220 A.D. (Jost, Gesch. B. 118); but by some he is placed earlier. It is remarked that "from the days of Moses to Rabbi we have not found Torah and greatness in one place" (Gittin 59 a); for there was not his like in Israel for greatness in Torah and wealth. "From when Rabbi died, meekness and the fear of sin ceased" (Sotah ix. 15). Little is known of the details of his literary and administrative work.

<sup>2</sup> The interpretation of this somewhat doubtful clause varies according to the reading, and also according to the meaning assigned to עושה. The rendering given above involves a departure from the text of A, and is adapted to the usual reading ותפארה.

be attentive to a light precept as to a grave, for thou knowest not the assigned reward of precepts<sup>3</sup>; and reckon the loss for a duty against its gain, and the gain by a transgression against its loss. And consider three things, and thou wilt not fall into the hands of transgression (III. 1): know what<sup>4</sup> is above thee—a seeing eye, and a hearing ear (1 Pet. iii. 12), and all thy deeds written in a book (Dan. vii. 10).

2. Rabban Gamliel, son of R. Jehudah ha-Nasi<sup>5</sup>, said,

Jost renders "welcher ihm in seinen eigenen Augen und in denen der Menschen zum Ruhme gereicht." Taking the former תפארת as subjective compare מַעֲשֵׂה יְרֵי לְהַתְּפָאֵר (Is. lx. 21). The second תפארת is illustrated by Jud. iv. 9: "notwithstanding the JOURNEY that thou takest shall not be for THINE HONOUR." R. 'Obadiah of Sforno—cf. Baba Bathra 16 b—remarks that a man should choose a business to which he can devote himself *con amore*, for, "happy is he whose business is perfumery, and woe to him whose business is tanning." Bar S. objects to the usual interpretation that תפארת cannot be taken subjectively, and that עֵשׂה does not apply well to יֵרֵךְ (but cf. Jud. xvii. 8); and he proposes the interpretation: "Whatsoever is done for the honour of a man's Maker (לַעֲשֵׂהוּ), will bring the man honour from his fellows." Cf. Matt. vi. 33; Aboth iv. 10. A third interpretation, which presupposes the usual reading, is: "Whatsoever is to the glory of God, AND also has the approval of men." Cf. Prov. iii. 4 (cited by R. Elijah of Wilna): "So shalt thou find favour and good understanding in the sight of God and man."

<sup>3</sup> Cf. Nedarim 39 b. It is remarked that a reward (length of days) is specified in the case of two extreme precepts, the gravest of the grave: "Honour thy father and thy mother," and the lightest of the light: "Thou

shalt not take the dam with the young. But thou shalt in any wise LET THE DAM (דָּמָה) go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days." It is inferred in Sifre (Deut. xxii. 7), that if this light precept is singled out for such a reward, a *fortiori* will the fulfilment of other precepts be rewarded. **3** remarks that *negative* precepts do not come under consideration here, since there is no שָׂכָר for them.

<sup>4</sup> Or, omitting מֶה: "Know (that) above thee is a seeing eye, &c." This reading has the advantage of brevity, but is found in **6** only.

<sup>5</sup> R. Jehudah is said (Kethuboth 103 b) to have nominated his (elder) son Gamaliel to succeed him as Nasi. The first part of this Gamaliel's saying relates to individuals as such, and counsels them to combine secular occupation with Torah study. The expression *derek erez*, or *via terra*, may denote the conduct of worldly business, or an acquaintance with, and conformity to, the usages of society, "good-manners," &c. The phrase occurs not only in Rabbinic, but (with a variation) in the Bible, in senses readily determined by the context. Cf. Gen. xix. 31; Josh. xxiii. 14; 1 Kings ii. 4. The second part of the saying recommends individuals, regarded as members of the congregation of Israel, to act *eis doxam tou Theou* (Rom. xv. 7), re-

Excellent is Thorah study together with worldly business, for the practice of them both puts iniquity out of remembrance; and all Thorah without work must fail at length, and occasion iniquity<sup>6</sup>. And let all who are employed with the congregation act with them in the name of Heaven, for the merit of their fathers sustains them, and their righteousness stands for ever. And ye yourselves shall have reward reckoned unto you<sup>7</sup> as if ye had wrought.

3. Be cautious with (those in) authority, for they let not a man approach them but for their own purposes; and they appear like friends when it is to their advantage, and stand not by a man in the hour of his need.

4. He used to say, Do His will as if it were thy will<sup>8</sup>, that He may do thy will, as if it were His will. Annul thy will before His will, that He may annul the will of others before thy will<sup>9</sup>.

5. Hillel said, Separate not thyself from the congregation, and trust not in thyself until the day of thy death<sup>10</sup>; and judge

lying upon the merit of the patriarchs.

Cf. ἀγαπητοὶ διὰ τοὺς πατέρας (Rom. xi. 28). With the conclusion of the saying compare Rom. iv. 4, τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα.

<sup>6</sup> The usual reading, ונורר, is simplest.

<sup>7</sup> Literally, according to the text of א (but see *Crit. Note*), "THEY reckon unto you." The indefinite THEY, which occurs so frequently in Rabbinic, is interpreted of the ש"ל (or ב"ב) פמליא פמליא, the "upper" or celestial "familia" (or tribunal). Cf. Eph. iii. 15. The Holy One, blessed is He, does nothing without consulting the *familia superna*, for it is said (Dan. iv. 17), "This matter is by the decree of the watchers, and the demand by the word of the holy ones" (Sanhedrin 38 b). Cf. Dan. iv. 25, 32; "And THEY shall drive thee from men." The same construction is found in the New Testament. Cf. δάσουσιν εἰς τὸν κόλπον

ὑμῶν (Luke vi. 38.)

<sup>8</sup> Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιῆν κ.τ.λ. (Joh. vii. 17). Cf. Ps. xl. 9. "It is revealed and known before Thee that our will is to do Thy will. And who hindereth? The leaven in the dough, and servitude to the kingdoms," &c. (Berakoth 17 a).

<sup>9</sup> "At the time when Israel do the will of God their work is done by the hand of others, for it is said, And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers (Is. lxi. 5); and at the time when Israel do not the will of God their work is done by their own hand, for it is said [but cf. the context], And thou shalt gather in thy corn, &c. (Deut. xi. 14). Nay more, the work of others is done by their hand, for it is said (Deut. xxviii. 48), And thou shalt serve thine enemies" (Berakoth 35 b).

<sup>10</sup> BERAKOTH 29 a illustrates this saying by the case of one Jochanan,



not thy friend until thou comest into his place; and say not of a word which may be heard<sup>11</sup> that in the end it shall be heard; and say not, When I have leisure I will study; perchance thou mayest not have leisure.

6. He used to say, No boor<sup>12</sup> is a sinfearer; nor is the vulgar<sup>13</sup> pious; nor is the shamefast apt to learn, nor the pas-

who after ministering as high-priest for 80 years become a Caduqi. Rabbinic writers do not countenance the opinion that the priestly party were to a great extent, or normally, Sadducaic. Cf. Excursus III. The Machazor Vitry (see *Crit. Note*) remarks that the title "R." should not be read, as in א, before the name of HILLEL. He is identified with Hillel ha-Zaqen by comparing Sukkah 53 a, where the saying about the "skull" (§ 7)—omitting the word סוף (ed. Lemberg)—is attributed to him: "They said of Hillel ha-Zaqen that when he was sharing in the festivity of the water-drawing—sc. at the feast of Tabernacles—he said, If I am here, all are here; and if I am not here, who is here? He used to say thus, Whatsoever place I take pleasure in, thither My feet lead me. If thou wilt come to My house, I will come to thy house: if thou wilt not come to My house, I will not come to thy house (Exod. xx. 24). Moreover he saw a skull that floated on the surface of the water, and he said to it, Because thou drownedst they drowned thee, AND they that drowned thee shall be drowned."

<sup>11</sup> This is well explained by the Machazor Vitry in accordance with the context. If a word of Torah MAY BE HEARD—if a man has leisure to attend to the call of duty at once, let him do so, and not make the excuse that it may be attended to at some future time, that ITS END IS TO BE HEARD; and even if he is pressed with busi-

ness, let him find time for it, and not say that when he has leisure he will attend to his Torah, for perhaps that more convenient season may never come.

According to the more usual *negative* reading and interpretation the saying is a caution against propounding far-fetched, paradoxical, not-to-be-heard-of doctrines, even though they may in the end perhaps be susceptible of a rational interpretation. Speak not words which *prima facie* CANNOT be heard, though ultimately they may be heard: words which require elaborate explanation before they can be accepted; "Alles was du vorträgst musz mit Klarheit...geschehen" (Paulus Ewald). Cf. Maimonides, who is followed by very many of the moderns. The *negative* reading and interpretation, in some form, is usually adopted; but that of the Machazor Vitry has strong claims to acceptance.

There are several examples in the Mishnah of the various reading (א) מִשְׁנָה. See Parah vi. 1; vii. 5; Makshirin iii. 5—7; Sotah v. 3; 'Erakin viii. 7; Themurah v. 4.

<sup>12</sup> The word בור, of which boor may be employed as a transliteration, is used of "incultus, sylvestris ager." In Prov. xii. 1: "but he that hateth reproof is BRUTISH," the Targum has בור, for Heb. בער.

<sup>13</sup> The expression 'am ha-areç is used in Rabbinic to denote the vulgar herd, ὁ ὄχλος αὐτός ὁ μὴ γνωσκῶν τὸν νόμον (Joh. vii. 49). Cf. Ezek. vii. 27...



sionate to teach<sup>14</sup>; nor is every one that has much traffic wise. And in a place where there are no men endeavour to be a man<sup>15</sup>.

7. Moreover he saw a skull (Matt. xxvii. 33) which floated on the face of the water, and he said to it, Because thou drownedst<sup>16</sup> they drowned thee, and *in the end* they that drowned thee shall be drowned.

8. He used to say, More flesh, more worms: more treasures, more care: more maidservants, more lewdness: more men-servants, more theft: more women<sup>17</sup>, more witchcrafts (Nah. iii.

καὶ αἱ χεῖρες τοῦ λαοῦ τῆς γῆς παραλυθήσονται. In this Mishnah, and *passim*, it is used as a singular to denote ONE of the *ἄλλος*. So ׀, the singular of ׀, *ἕθνη*, is used to denote an individual heathen.

<sup>14</sup> An ἐπίσκοπος should be διδακτικός, and not ὀργίλος (1 Tim. iii. 2; 2 Tim. ii. 24; Tit. i. 7).

<sup>15</sup> A man should bear himself manfully when left to his own resources (cf. i. 15). It is added in Berakoth 63a: "In a place where there is a man, there be not a man:" refrain from undue self-assertion.

<sup>16</sup> He who has suffered violence must have been a wrong-doer; and they that have done the man violence will themselves come to an untimely end. Cf. πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μάχῃ ἀπολούνται (Matth. xxvi. 52). The above saying of Hillel—which, like some others attributed to him (cf. i. 14), is in Aramaic—is one of the many ways of expressing the great principle of retribution: "as thou hast done, it shall be done unto thee" (Obadiah 15). It is a common saying in the Talmud that "with what measure a man measures, THEY (cf. note 7), measure to him:" Samson, who followed after the desire of his eyes, was blinded by the Philistines: Absalom, who prided himself upon his hair, was hanged up by his hair

(Sotah i. 7, 8). The bribed judge will live to grow blind (Peah, *end*), "for a gift doth blind the eyes of the wise" (Deut. xvi. 19). On the other hand, when the member that sinned has suffered, the curse is removed. Thus, sentence of slavery is pronounced, because "Ham the father of Canaan ... SAW...and TOLD" (Gen. ix. 22)—thereby sinning with eyes and teeth: and contrariwise the slave is set at liberty (Ex. xxi. 26, 7) when he has suffered the loss of eye or tooth (Bereshith Rabbah xxxvi).

<sup>17</sup> Cf. Ex. xxii. 18. Woman is regarded as a medium of temptation. Man is to woman as שָׁמַיִל to אֶרֶץ—as *roûs* to *ἄλῃ*, or *αἰσθησις*: as upper to lower: as right to left: as the Divine to the human. Philo writes (*de Mundi Opificio*, Vol. i. pp. 39, 40, Ed. Mangey): τὰς δὲ γοητείας καὶ ἀπάτας αὐτῆς ἡ ἡδονὴ τῷ μὲν ἀνδρὶ οὐ τολμᾷ προσφέρειν, τῇ δὲ γυναικὶ, καὶ διὰ ταύτης ἐκείνῳ· πᾶν προσφυῶς καὶ εὐθυβόλως. Ἐν ἡμῶν γὰρ ἀνδρὸς μὲν ἔχει λόγον ὁ *roûs*, γυναικὸς δ' αἰσθησις, κ.τ.λ. It is disputed whether *σαρκός*, in Joh. i. 13, where it is contrasted with *ἀνδρός*, refers especially to the female. The contrast "right" and "left" (Zohar on Gen. i. 2, col. 14) is explained by the doctrine that the (left) hand of God created earth, and the right hand heaven, according to an

4): more Torah, more life (Prov. iii. 1, 2): *more wisdom, more scholars*<sup>18</sup>: *more righteousness, more peace*. He who has gotten a good name has gotten it for himself<sup>19</sup>. He who has gotten to himself words of Torah, has gotten to himself the life of the world to come.

9. Rabban Jochanan ben Zakai<sup>20</sup> received from Hillel and

interpretation (given also in Pirqe R. El. xviii) of Is. xlviii. 13, אִף יְרִי יִסְדֶּה אֶרֶץ וַיִּמְנֵי טַפְחָה שְׂמִים The man is *εἰκὼν καὶ δόξα θεοῦ ἡ δὲ γύνη δόξα ἀνδρός ἐστίν* (1 Cor. xi. 7). The congregation of Israel is personified as a *γύνη*, in relation to God.

<sup>18</sup> The teacher who increases his wisdom will increase his *consensus* of scholars (R. Jonah). Bar S. cites Maimonides as favouring this reading. The usual reading: *Viel Schule, viel Weisheit* (P. Ewald), may mean either (1) that wisdom increases with study, or (2) that it increases with the *consensus* of scholars, who sharpen not only one another (Prov. xxvii. 17), but also their Rab, by their discussions. So C, bar S. &c., citing the well-known saying: "I have learned much from my teachers: more from my associates: but from my disciples most of all." Cf. iv. 1.

<sup>19</sup> Φρόντισον περὶ ὀνόματος, αὐτὸ γὰρ σοι διαμένει ἢ χίλιοι μεγάλοι θησαυροὶ χρυσίου (Ecclus. xli. 12).

<sup>20</sup> Jochanan ben Zakai, or Zakkai (Ζακχαῖος), was the "least" of the disciples of Hillel (cf. Pereq i. note 26). His learning is described in Baba Bathra 134 a: at his death "splendor sapientiae" ceased (Sotah ix. 15). "Durch ihn ward Jamnia zum Sitz der gesetzgebenden Versammlungen, zu einem neuen Jerusalem: während er seine Lehrschule an einem kleinen Orte in der Nähe hielt" (Jost, Gesch. b. 17). He was distinguished as a scrupulous adherent to the old paths, rather than as a

theoretical reformer. The strictness of his moral code is intimated by the remark attributed to him in Jalqut ii. 589 (on Mal. iii. 5), that *levia* are reckoned as *gravia*. (R. Levi adds, on *מטוי נר*, that he who perverts the cause of the stranger, is as if he perverted that of Heaven, כל המטה דינו של נר כאלו מטה דינו של מעלה.) In Chagigah 5a, Jochanan remarks further, on the last verse of Ecclesiastes, that sins of inadvertence and of wilfulness are put on a par. In Chagigah 13a, he urges the futility of speculating, with our finite capacities, upon the secrets of the universe: "What answer gave *bath qol* to that wicked one who said (Is. xiv. 14), I will ascend above the heights of the clouds, I will be like the most High?... The years of man are only seventy, whereas from earth to the firmament is a journey of 500 years, and the thickness of the firmament is a journey of 500 years, and the interval between each firmament and the next is a journey of 500 years." His view of the religious status of the heathen is brought out in Baba Bathra 10 b, where he infers from Prov. xiv. 34, that moral goodness may atone for them, as the sin-offering (חטאת) for Israel. They said of R. Jochanan ben Zakai that he was always beforehand in saluting even a stranger in the street (Bera-koth 17 a. Cf. Aboth iv. 22). When he was at the point of death some of his disciples came to visit him. He wept. They said, Why dost thou, the light of Israel...weep? He said



from Shammai. He used to say, If thou hast practised Thorah<sup>21</sup> much, claim not merit to thyself, for thereunto wast thou created (Luke xvii. 10; 1 Cor. ix. 16).

10. Five disciples<sup>22</sup> were there to Rabban Jochanan ben Zakai, and these were they: R. Li'ezer<sup>23</sup> ben Hyrkanos, and R. Jehoshua' ben Chananiah, and R. Jose the Priest, and

(Berakoth 28b), Were they bringing me before an earthly king, whose wrath is transient: who, should he put me to death, the death would not be eternal: whom, moreover, I might hope to persuade or bribe... even then I should weep; How then can I but weep, when they are bringing me before... Him whose wrath is 'eternal': who, if He puts me to death, the death is 'eternal:' and whom I cannot hope to move with words or bribes? They say to him, Bless us; and accordingly he prays paradoxically that *the fear of Heaven may be upon them as the fear of flesh and blood*: the transgressor has a real fear of detection by his fellows: would that he could equally realise the truth that he is seen by God. There was a belief that dying saints were sometimes visited in their last moments by the spirits of the departed. In accordance with this belief, R. Jochanan is represented as directing his assembled disciples to prepare a seat for Hezekiah who was coming. "Es ist sehr zu beklagen, dass weder die Dauer seiner Wirksamkeit nach der Zerstörung des Tempels, noch sein Todesjahr, welches vermuthlich in Domitians Regierungszeit fällt, angemerkt worden."

<sup>21</sup> The reading of modern editions is: "If thou hast *learned* (note κ) much Thorah." The better attested תלמוד may include both acquisition and practice. The MSS. favour the reading: "If thou hast wrought much at THY THORAH." Bar S. illustrates the

saying as follows: "Why was the book Ezra not called by the name of Nehemiah? Because he insisted upon his merits, as it is said, Remember me, O my God, concerning this, and wipe not out my good deeds" (Neh. xiii. 14). But see Sanhedrin 93 b.

<sup>22</sup> The same five disciples attempt to comfort R. Jochanan on the death of his son (Aboth R. N. xiv), and Ele'azar again bears off the palm. After the death of his master he withdrew to Emmaus, but failed to draw disciples after him. According to Shabbath 147 b, he yielded to the enervating influences of the place, and his learning deserted him: then they prayed for him and it returned. His case is adduced in illustration of the principle that a man should betake himself to a place of Thorah (rv. 20), and not presume upon his own power to raise up a school for himself in a place where Thorah is not already studied.

<sup>23</sup> La'zar (Λάζαρος), and Li'ezer (cf. *Crit. Note*) are colloquial abbreviations. R. Eli'ezer—who was a preceptor of R. 'Aqiba—is described as a faithful preserver of traditions received: Ele'azar, as a teacher of original power and inexhaustible fertility of invention, "who adds to what he has heard (cf. i. 14), and draws inferences; whereas El. b. Hyrkanos, as we find in Sukkah, never spoke a word that he had not heard from his Rab" (A\*). For the metaphor of the spring, cf. John iv. 14, πηγή ὕδατος ἀλλομένου *is ζῶν ἀιώνιον*.



R. Shime'on ben Nathanael, and R. Ele'azar ben 'Arak. He used to recount their praise: Eli'ezer ben Hyrqanos is a plastered cistern, which loseth not a drop; Jehoshua' ben Chananiah—happy is she that bare him; Jose the Priest is pious<sup>24</sup>; Shim'eon ben Nathanael is a sinfearer; Ele'azar ben 'Arak is a welling spring.

11. He used to say, If all the wise of Israel were in a scale of the balance, and Eli'ezer ben Hyrqanos<sup>25</sup> in the other scale, he would outweigh them all. Abba Shaul said in his name, If all the wise of Israel were in a scale of the balance, and Eli'ezer ben Hyrqanos with them, and Ele'azar ben 'Arak in the other scale, he would outweigh them all.

<sup>24</sup> The *chasid* is of greater excellence than the *ḥaddiq* (δικαιος). Cf. the gradation: "Three things are said of nail-parings, He who burns them is חסיד; He who buries them is צדיק; He who throws them away is רשע" (Niddah 17 a). The term *chasid* is used in the text in connexion with the designation "the Priest." So Jose ben Jo'ezer (i. 4) is called חסיד שבכהונה (Chagigah ii. 7). There is a certain halo of antiquity about the word in the phrase חסידים הראשונים (Berakoth v. 1). One of the conjectures about the name Essene, or Ἐσσαῖος, identifies it with חסיד (regardless of the י); but the Essenes were opposed to sacrifice, whereas the typical *chasid* might be a priest.

<sup>25</sup> The typical traditionalist Eli'ezer is balanced against the man of genius. In favour of tradition ℥ quotes, סיני ועוקר הרים סיני עדיף, when the choice lies between "Sinai" and an "uprooter of mountains," the preference is given to Sinai. See the discussions in Berakoth 64 a and Horaioth 14 a, where R. Joseph is described as סיני, and Rabah as עוקר הרים. Cf. also R. 'Obadiah of Sforno, in the Bologna Machazor, who adds that the

"uprooter of mountains" has the advantage in criticism, as "a pungent grain of pepper is better than a basketful of gourds."

R. Eli'ezer incurred excommunication through his opposition to the opinion of the majority. Cf. iv. 12. Shortly afterwards he retired from Lydda to Cæsarea. On his death-bed he apostrophised his arms: "Alas! my two arms, which are like two books of Thorah rolled up." He added, that he had learned and taught much Thorah, but had not by learning lessened his teachers' store by so much as a dog laps from the sea; nor had his own disciples taken away from him, אלא כמכחול בשפופרת. He had laid down the law (said he) times innumerable, when his decisions had been received without a question (Sanhedrin 68 a); and indeed notwithstanding the ban under which he lay, the Mishnah has preserved more than 330 of his sayings—"mehr als von irgend einem seiner Gefährten" (Jost, Gesch. B 35). His respect for authority is further shewn by his counsel (§ 14) to warm oneself by, and yet keep at a respectful distance from, the fire of the wise. After him is named the work, *Pirqe Rabbi Eli'ezer ben Hyrqanos*.

12. He said to them, Go and see which is the good way that a man should cleave to. Rabbi Li'ezer said, A good eye<sup>26</sup>: R. Jehoshua' said, A good friend<sup>27</sup>: and R. Jose said, A good neighbour: and R. Shime'on said, He that foresees what is to be<sup>28</sup>: R. La'zar said, A good heart. He said to them, I approve the words of Ele'azar ben 'Arak rather than your words, for his words include your words.

13. He said to them, Go and see which is the evil way that a man should shun. R. Li'ezer said, An evil eye<sup>29</sup>: and R. Jehoshua' said, An evil companion: and R. Jose said, An evil neighbour: and R. Shime'on said, He that borroweth and repayeth not<sup>30</sup>—he that borrows from man is the same as if he borrowed from God (blessed is He)—for it is said, The wicked borroweth, and payeth not again, but the righteous is merciful and giveth (Ps. xxxvii. 21): R. La'zar said, An evil heart. He said to them, I approve the words of Ele'azar ben 'Arak

<sup>26</sup> "He that hath a bountiful eye (טוב עין) shall be blessed; for he giveth of his bread to the poor" (Prov. xxii. 9). On טוב לב (Prov. xv. 15) see Sanhedrin 100 b.

<sup>27</sup> CHABER is a familiar friend, colleague, or associate: SHAKEN, simply a neighbour. Cf. i. 7, 8; Luke xv. 6, καλεῖ τοὺς φίλους καὶ τοὺς γείτονας.

<sup>28</sup> Cf. לעם נולד (Ps. xxii. 32). The saying is explained in A\* as denoting a man of insight, who considers the consequences of things beforehand, and thereby regulates his actions, balancing the sacrifice for a duty against its reward (§ 1).

<sup>29</sup> "Eat thou not the bread of him that hath an evil eye (רע עין)...Eat and drink, saith he to thee; but his heart is not with thee" (Prov. xxiii. 6, 7). "He that hasteth to be rich is עין רע א"ש" (Prov. xxviii. 22). The evil eye denotes especially niggardliness, envy, or jealousy. Cf. Aboth v. 19; Matt. xx. 15. Compare also § 15,

where the "evil eye" perhaps corresponds to הקנאה (Aboth iv. 30). R. Jonah brings out the connexion between this saying of R. Shime'on and the former by remarking that the borrower should consider whether he is able to repay, for the day of reckoning will surely come.

<sup>30</sup> "He that hath pity upon the poor lendeth unto the Lord" (Prov. xix. 17). ἐφ' ὅσον ἐποίησατε ἐνὶ τούτων τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε (Matt. xxv. 40). The character here condemned is that of a man wanting in insight, who incurs responsibilities which he is not able to meet and who views things from an external standpoint, not seeing the significance of commonplace actions, whereas ὁ ἐν ἐλαχίστῳ ἀδίκος καὶ ἐν πολλῷ ἀδικός ἐστιν (Luke xvi. 10). Another explanation (given by bar S.) is that all wealth belongs to God (Haggai ii. 8), and men are his stewards. Hence the borrower really borrows from God.



rather than your words, for your words are included in his words<sup>31</sup>.

14. And they said (each) three things. R. Li'ezer<sup>32</sup> said, Let the honour of thy friend be dear unto thee as thine own; and be not easily provoked; and repent<sup>33</sup> one day before thy death. And warm thyself before the fire of the wise, but beware of their embers, perchance thou mayest be singed, for their bite is the bite of a fox<sup>34</sup>, and their sting the sting of a scorpion, and their hiss the hiss of a fiery-serpent, and all their words are as coals of fire (Jer. v. 14).

<sup>31</sup> Ἐσωθεν γὰρ ἐκ τῆς καρδίας...ὀφθαλμοὺς πονηρὸς κ.τ.λ. (Mark vii. 21, 22). The "heart" has not now quite the same significance as formerly. Cf. "Ephraim also is like a silly dove without heart" (Hosea vii. 11); and notice the remarkable expression, τοὺς ὀφθαλμοὺς τῆς καρδίας (Eph. i. 18; Clem. ad Cor. i. 36, 59).

<sup>32</sup> The three sayings of R. Li'ezer are variously reckoned. Rambam regards: "*And warm thyself, &c.*" as an extraneous addition, and takes the caution against anger as the second; whereas "Rashbam" and others make it part of the first, since irritability tends to discourtesy. According to the latter reckoning the sayings are, (1) "Let the honour, &c."; (2) "Repent, &c."; (3) "Warm thyself, &c." The connexion between anger and the dishonouring of a man's neighbour might be illustrated by Matt. v. 22, πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἐνοχος ἔσται τῇ κρίσει...ὃς δ' ἄν εἴπῃ, Μωρέ, ἐνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. "Whosoever is angry, punishments of Gehinnom come upon him, for it is said (Eccl. xi. 10), Remove דעם from thy heart, and put away evil from thy flesh. And 'evil' is Gehinnom, for it is said (Prov. xvi. 4),...the wicked for the day of evil" (bar S.) By

three things a man is tested, בכוסו ובכעסו ובכיסו, by his cup, and his purse, and his temper.

<sup>33</sup> R. 'Obadiah establishes a connexion between this clause and the preceding by remarking that if anger has got the better of a man he should repent at once. The saying is quoted in Shabbath 153 a, and explained as meaning that a man should repent *to-day* because he may die *to-morrow*: "Let thy garments be always white" (Eccl. ix. 8). A parable of Jochanan ben Zakkai is added: A king invited his servants to a banquet without specifying the time: the wise (פיקחין) dressed themselves and sat at the gate: the foolish went to their work: suddenly the guests were summoned: the king was pleased with the wise, and angry with the foolish: he said, They that dressed themselves for the banquet shall sit and eat, and they that did not shall stand and look on. The son-in-law of R. Meir said that all shall sit, but the wise shall eat and drink, and the foolish shall be hungry and thirsty (Is. lrv. 13).

<sup>34</sup> Bar S. mentions a reading נחש, which perhaps crept in from a commentary in which it was used below to explain שרף.



15. R. Jehoshua' said, An evil eye<sup>35</sup>, and the evil nature<sup>36</sup>,

<sup>35</sup> The expression עין הרע might be rendered, *oculus mali*, since עין is usually feminine; but see *Crit. Note*. It occurs in many other places. Observe that the saying on ὁφθαλμὸς ποτήριος in § 13 is attributed to Eli'ezer, not Jehoshua'.

Jehoshua' frequently appears in controversy with 'Aqiba, Gamliel (p. 39), Eli'ezer, &c. "Wir haben von ihm in der Mischnah gegen 130 Aussprüche... Er war zur Zeit des Tempels schon erwachsen, und Schüler des Jochanan b. Zachai. Als Levit gehörte er zu den Sängern des Tempels, kurz vor dessen Zerstörung er seinem Lehrer ins Lager der Römer folgte" (Jost, *Gesch. B.* 71). When, in sorrow for the destruction of the Temple, many Pharisees refused to eat flesh and drink wine, which were no longer offered on the altar, he shewed them that logically they must abstain likewise from bread, and fruit, and water, and admonished them to desist from excessive demonstrations of grief on the ground that no burden should be put upon the congregation which the majority could not bear (*Jalq. ii.* 589), שאין נוזין גזירה על הצבור אלא, א"כ רוב צבור יכולין לעמוד בה. He had the reputation of being a faithful observer of the Law, but an opponent of extravagant developments. "Die Juden liebten ihn sehr, und sein Wort bewirkte Beruhigung der Gemüther in der Zeit furchtbarer Aufregung unter Trajan's Regierung."

<sup>36</sup> The omission of the article before יצר may be abundantly illustrated from Rabbinic. Cf. חסידים הראשונים (Berakoth v. 1), &c. The omission is also Biblical (*Gen. i.* 31).

The word יצר denotes (1) formation, or a thing formed (*Ps. ciii.* 14; *Is.*

*xxix.* 16), and (2) *diavola*, especially in connexion with לב. Cf. *Gen. vi.* 5; *viii.* 21, יצר לב האדם רע מנעריו. The יצר רע is the evil nature or disposition in or of a man: the יצר טוב his good nature or disposition. These—cf. the παλαὸς and καινὸς ἄνθρωπος (*Eph. iv.* 22, 23)—are frequently personified. The dualism of man's nature is evolved from *Gen. ii.* 7, where it is said, 'וַיִּצַר בּוֹ', (with *two gods*), He formed man with two יצרים, the one, טוב, 'י, and the other, רע, 'י (*Berakoth* 61 a). A curious "parable" is given in connexion with the murder of Abel: A thief effected a robbery in the night, escaping the vigilance of the gatekeeper, who however caught him on the morrow and began to reproach him for his dishonesty. The retort was, I am a thief, and thou art the watchman: I have not neglected my business, but thou hast neglected thine. So Cain said to God, Thou didst create in me יצר הרע, and in consequence I slew Abel: why didst Thou, that art the keeper of all, let me slay him? It is Thou that hast slain him, Thou that art called אנכי (see *Excursus on Shema'*), for hadst thou accepted my offering like his, I should not have been jealous of him (*Midrash Tanchuma* on *Gen. iv.* 9). The Targum on *Ecc. ix.* 14, 15 makes the little city the heart of man: the great king that comes against it, the יצר רע; and the poor wise man that delivers the city, the יצר טוב. This reminds us of the ληχρός, spoiled by the ληχρόρεπος, and at the same time of the indwelling ἀκάθαρτον πνεῦμα (*Luke xi.* 21—26).

The evil יצר (*Ecc. x.* 1, Targ.) lies at the door of the heart like a דבנא, "instar muscæ" (*Berakoth* 61 a); in

and hatred of the creatures put a man out of the world<sup>37</sup> (αἰών).

16. R. Jose said, Let the property (Luke xvi. 11, 12) of thy friend be precious unto thee as thine own; set thyself to learn Thorah, for it is not an heirloom unto thee<sup>38</sup>; and let all thy actions be to the name of Heaven<sup>39</sup>.

17. R. Shime'on said, Be careful in reading the Shema<sup>40</sup>, and in Prayer; and when thou prayest<sup>41</sup>, make not thy prayer

connexion with which compare Geiger's *Urschrift und Uebersetzungen der Bibel*, &c. p. 53, where BEELZEBUB is explained as meaning ENEMY, not "fly-god": "Die ägyptisch-griechischen Uebersetzer setzen daher für diesen Eigennamen der Philistäer ganz allgemein 'Fremdstammige' (ἀλλόφυλοι). Ihre Nationalgottheit Baal-Sebub (2 Kön. 1, 2. 3. 16) wird daher später mit aramäischer Aussprache als Beelzebub (o.—bul), als feindliche Gottheit überhaupt, als Gegengott, Satanas, Haupt der Dämonen schlechtweg gebraucht (Matth. 10, 25. 12, 24 u. 27, vgl. 9, 34. Marc. 3, 22. Lucas 11, 15 u. 19). Ja dieser Sprachgebrauch ist so geläufig geworden, dass dieses Wort in etwas abweichender aramäischer Form, nämlich als Beel-Debab (בעל דבב), wie die syr. hexapl. Uebersetzung bereits für Baal-Sebub setzt, in sämtlichen aramäischen Dialekten ganz einfach einen 'Feind' bedeutet, und daraus mit Wegwerfung des Beel ein neuer Stamm דבב sich bildet für: hassen, anfeinden."

<sup>37</sup> Cf. πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ... οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν (1 Joh. iii. 15). The term "creatures" (i. 13) was in common use in the sense MANKIND.

<sup>38</sup> Contrast Deut. xxxiii. 4. The knowledge of Thorah is not inherited, but must be purchased at the cost of a man's own labour. A\* remarks that the clause is dotted above, to shew that it should be omitted.

<sup>39</sup> Cf. 1 Cor. x. 31. A\* &c. refer to the blessing of Jael, in illustration of the principle that even evil done from a good motive is better than good done from an evil motive.

<sup>40</sup> The portion of Thorah thus called, from its initial word שמע (Deut. vi. 4), is appointed to be read or recited both morning and evening by every Jew.

The first tract of the Mishnah commences with a question about the time for reading the שמע, or "audi," in the evening. See p. (54). It was regarded as including the Decalogue. See Excursus iv.; and cf. Mark xii. 29, where the ἐντολὴ πρώτη is said to be, Ἀκουε, Ἰσραὴλ. Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἐσθί. καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου, κ.τ.λ. For him who reads the שמע with scrupulous precision as regards its several letters "They cool Gehinnom," for it is said (Ps. lxxviii. 15), "When the Almighty scattered kings in it, it was white as snow on Zalmon;" where take שרש in the sense, *separate*, or make distinct, and read צלמות, *shadow of death*, for צלמון (Berakoth 15 b).

<sup>41</sup> Prayer is not to be said merely at set times and as a duty, but is to be the expression of a heartfelt desire: "He who makes his prayer קבע, his prayer is not תחנונים, *deh-nis*" (Berakoth iv. 4). "There is no set time (קבע), for the evening prayer" (Berakoth 26 a). If it is doubtful



an ordinance, but an entreaty before God<sup>42</sup>, blessed is He, for it is said, *For God is compassionate and easily-entreated, long-*

whether a man has read the *AUDİ* he must go back and read it, but not so with prayer. R. Jochanan said, Oh! that a man would pray all the day long (Berakoth 21 a; Pesachim 54 b). A man when he prays should not stand in a high place but in a low place, for it is said (Ps. cxxx. 1), Out of the *depths*, &c. (Berakoth, 10 b). Although prayer is not directly commanded in the Pentateuch (Pereq i, Note 5), the duty of praying three times in the day (Ps. lv. 18; Dan. vi. 11) is made to rest upon the authority of Abraham, Isaac, and Jacob. Abraham established the morning prayer (Gen. xix. 27), since *standing* is to be identified with *the fillah* (Ps. cvi. 30). Two other times of prayer, under the names *שִׁיחַ*, and *פְּנִיעַ*, are referred to Isaac and Jacob (Gen. xxiv. 63; xxviii. 11). See Bereshith Rabbah lxxviii. On the "ten" names of prayer, and on *תַּחֲנוּנִים*, cf. Debarim Rabbah ii. On *תְּפִלָּה*, meaning *φυλακτήρια*, see Buxtorf, s. v. *לָל*.

<sup>42</sup> The word *מָקוֹם*, from *קוּם*, to stand, denotes that in which things exist, i.e. place or space. It is constantly used in Rabbinic writings as a name of God, who is regarded as the *ἐν ᾧ* or *locus* of existence (Acts xvii. 28), and as *filling* all space: "All the earth is full of His glory" (Is. vi. 3). Both of these meanings of the name are mentioned in Jalqut 117 (on *מָקוֹם* בַּמָּוֶד, Gen. xxviii. 11), where it is said that God is so called, *מִפְּנֵי שֶׁהוּא מָקוֹם* של עולם ואין *מָקוֹם* *הָעוֹלָם*, because He is the *PLACE* of the world, and not the world His place, [So **33**, commenting upon § 12], according to the Scriptures, Ex. xxxiii.

21, הָיָה מָקוֹם אֵתִי; Deut. xxxiii. 27; Ps. xc. 1, "Lord, thou hast been our dwellingplace" (*מָעוֹן*, *καταφυγή*). The words *מָקוֹם* and *יְהוָה* are also equated by a species of Gematria (iii. 28), the letters of the former amounting to 186, and the sum of the *squares* of those of the latter ( $10^2 + 5^2 + 6^2 + 5^2$ ) being likewise 186. See Buxtorf, *Lex. Chald.* col. 2001. Bar S. cites this from R. Israel. In accordance with the above uses, God the Father is spoken of in the New Testament both as containing and as filling all. The like is also said of the Son—cf. the Pauline *ἐν Χριστῷ* on the one hand, and *ὡς πληρώσῃ τὰ πάντα* (Eph. iv. 10) on the other. Since space and its complement are correlatives, the use of *μακρομ*, *τόπος*, naturally suggests a doctrine of a *πλήρωμα*. Moreover, since *μακρομ* is an ordinary Hebrew Name of God, it is not necessary to assume that its correlative *πλήρωμα* was originally a product of Gnosticism. As testimony (1) to the antiquity of this remarkable use of *τόπος*, (2) to the natural affinity of the expression to *πλήρωμα*, and (3) to the applicability of the conception to the *Λόγος*, compare the following from Philo, *De Somniis Lib. I.* (Vol. i. p. 630, Ed. Mangey): Τριχῶς δὲ ἐπινοεῖται τόπος· ἀπαξ μὲν χώρα ὑπὸ σώματος ἐκπεπληρωμένη· κατὰ δεύτερον δὲ τρόπον ὁ θεὸς λόγος, ὃν ἐκπεπλήρωκεν ὅλον δι' ὅλων ἀσωμάτοις δυνάμεσιν αὐτὸς ὁ θεός... κατὰ δὲ τρίτον σημαζόμενον αὐτὸς ὁ θεὸς καλεῖται τόπος, τῷ περιέχειν μὲν τὰ ὅλα, περιέχεσθαι δὲ πρὸς μηδενὸς ἅπλως, καὶ τῷ καταφυγῇ τῶν συμπάντων αὐτὸν εἶναι· καὶ ἐπειδὴ περ αὐτός ἐστι χώρα ἑαυτοῦ, κεχωρηκώς ἑαυτὸν καὶ ἐμπεδρμένος μόνῳ ἑαυτῷ. Ἐγὼ μὲν οὐκ εἰμὶ τόπος, ἀλλ' ἐν τόπῳ, καὶ ἕκαστος



suffering, and plenteous in grace<sup>43</sup>; and be not wicked unto thyself<sup>44</sup> (Ecclus. xiv. 5).

18. R. La'zar said, Be diligent to learn *Thorah*, wherewith thou mayest make answer (1 Pet. iii. 15) to Epicurus<sup>45</sup>; and know before whom thou toilest<sup>46</sup>; and who is the Master of thy work.

19. R. Tarphon<sup>47</sup> said, The day is short, and the task is

τῶν ὄντων ὁμοίως· τὸ γὰρ περιεχόμενον διαφέρει τοῦ περιέχοντος, τὸ δὲ θεῖον, ὑπ' οὐδενὸς περιεχόμενον, ἀναγκάτως ἐστὶν αὐτὸ τόπος ἑαυτοῦ.

<sup>43</sup> The Scripture proof was probably a later addition. It apparently mixes up Joel ii. 13, and Ps. lxxxvi. 15.

<sup>44</sup> This seems to be a warning against morbid self-depreciation, and despondency—the opposite extreme to being righteous in one's own eyes.

<sup>45</sup> The Greek name Epicurus is used to denote a heretic or unbeliever, whether Jewish or foreign. On this word, and on יִבִּי, heretic, see Buxtorf, *Lex. Chald.* The latter is supposed by some to be from מְנַב, Manes, and to denote primarily a Manichee; early Jewish writers used it especially for *Christian*, but in later times, owing to the tendency to expunge antichristianisms, it was frequently crossed out, or replaced by some other word, as Çaduqi; and to such an extent has this been done, that wherever there has been a suspicion of an allusion to Christianity the text can seldom be entirely depended upon.

The reading of the text implies that the *Thorah* itself, if diligently studied, will supply the required answer to the "Epicurean," who must therefore be regarded as a Jew-heretic. The reading of bar S. is susceptible of the same interpretation: "Study *Thorah*, that thou mayest know what answer to make to an Epicurus;" or it may mean, if וְגַל be taken disjunctively:

"Study *Thorah*, and also know how to answer Epicurus." The latter is the interpretation of R. Israel, who says that the student should first be well-grounded in *Thorah* and *Talmud*, and then learn *scientias exterorum*, that he may be able to refute those who go astray from the truth; and he remarks upon the saying (Berakoth 28 b), "Be careful of the honour of your associates, and restrain your sons from meditation (וְיִתְבַּחְשׁוּ), and set them between the knees of a scholar; and when ye pray, know before whom ye stand; and so shall ye be counted worthy of the life of the world to come"—that a man is not required to restrain himself from speculation, but only his sons who have not come to maturity. In the same way he understands the injunction not to teach one's son "Greek science" (Sotah 49 b); and he holds that there is no Divine command not to teach one's son *Thorah* in Greek.

<sup>46</sup> R. 'Obadiah writes on this clause that a man should work strenuously for the glory of God. The final clause, especially with the longer readings (note 7), introduces the idea of *re-ward*. Thus the required number of three sayings (§ 14) is made up. This may also be done by dividing the first saying, and joining וְיִתְבַּחְשׁוּ to what precedes.

<sup>47</sup> R. Tarphon, Trypho, or "Tera-phon," a contemporary of the above-mentioned five, was one of those pre-

great, and the workmen are sluggish<sup>48</sup>, and the reward is much, and the Master of the house is urgent. He said, It is not for thee to finish the work<sup>49</sup>, nor art thou free to desist therefrom; If thou hast learned much Torah, they give thee much reward; and faithful is the Master of thy work, who will pay thee the reward of thy work, and know that the bestowal of the reward of the righteous is for the time to come<sup>50</sup>.

sent at the death of R. J. ben Zakkai.

<sup>48</sup> This Mishnah has points of contact with the Parable of the Vineyard in Matt. xx., where the *οικοδεσπότης* says to the labourers whom he finds unemployed, *Τί ὥδε ἐσθήκατε δὴν τὴν ἡμέραν ἀργοί*; Bar S. remarks that since man is a microcosm containing all the affairs of the world in miniature, the affairs of the *αἰών* are here likened to those of the individual.

<sup>49</sup> Although "*ars longa vita brevis*,"

a man must neither despair nor yield to idleness, for he is not called upon to finish the work singlehanded, and yet is bound to contribute to the best of his ability; and in proportion to his work he will be rewarded, if not at once, in the time to come.

<sup>50</sup> This expression, like *ὁ αἰὼν ὁ μέλλων*, has its ambiguity. It may refer, as here, to the future life; or, as in Erubin ix. 3, to the future in this life.

## CHAPTER III.

1. 'Aqabiah ben Mahalaleel<sup>1</sup> said, Consider three things<sup>2</sup>, and thou wilt not come into the hands of transgression (II. 1). Know whence thou camest; and whither thou art going; and before whom thou art to give account and reckoning<sup>3</sup>. Know

<sup>1</sup> We read in the Mishnah that, 'Aqabiah ben Mahalaleel testified concerning four things: they said, Retract, and we will make thee *Ab Beth Din* to Israel: he said, It were better for me to be called fool all my days than to be made wicked before הַמִּשְׁמָר for one hour, so that they may not say that for the sake of office he retracted. He persisted in his views, and was excommunicated. When at the point of death he counselled his son to retract the four things, saying that he himself had received them by tradition from the many, but his son, who received them from him alone, must yield to the majority of his contemporaries ('Edioth v. 6, 7), for the halakah is according to the many as against the one (Berakoth 9 a, 37 a). This principle is "propped," not very securely, upon the words, אַחֲרֵי רַבִּים לַהֲטוֹת (Ex. xxiii. 2), which are rendered by Onqelos, שְׁלֹם בְּתֵר סִנְיָא שְׁלֹם, *give judgment according to the majority*. The verse from which they are taken is usually rendered: "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment."

<sup>2</sup> The three things to be considered are matters of observation or revelation. Contrast the warning against speculation: "Whosoever considers four things, What is *above*, *below*, *before*, *behind*, it were better for him that he had not come into the world" (Chagigah II. 1).

<sup>3</sup> This Mishnah is cited in T. J. So-tah II. 2; Va-jiqra Rabbah xiv.; Qo-heleth Rabbah, on Eccl. xii. 1. R. 'Aqiba expounded the clause, וְזָכַר נֶאֱמַר בּוֹרְאֵיךְ, so as to include the three things mentioned above, thus: "Remember . בּוֹרְךְ . בְּאֵרְךְ . בְּרֵאשִׁית, thy source, thy grave, thy Creator." It may be remarked here that Rabbinic citations of Scripture are not intended always as absolute proofs of the doctrines and ideas in connexion with which they are adduced. A citation is often a mere μαρτυρία, and as such may even be the more effective in proportion to the non-naturalness of its application. That citations cannot have been always intended as proofs may be gathered from an examination of a number of instances. But over and above this we have an express statement in the Mishnah in relation to a certain question: "Quamvis rei



whence thou camest: from a fetid drop; and whither thou art going: to worm and maggot<sup>4</sup> (Job xxv. 6); and before whom thou art about to give account and reckoning: before the King of the kings of kings, blessed is He.

2. R. Chananiah, prefect of the priests<sup>5</sup>, said, Pray for the peace of the kingdom<sup>6</sup> (1 Tim. ii. 1, 2), since but for fear thereof *we* had swallowed up each his neighbour alive.

3. R. Chananiah ben Thradyon said, Two that sit together without words of Torah are a session of scorners, for it is said, Nor sitteth in the seat of the scornful<sup>7</sup> (Ps. i. 1); but two that sit together and are occupied in words of Torah have the Shekinah<sup>8</sup> among them, for it is said, Then they that feared the Lord<sup>9</sup> spake often one to another, &c. (Mal. iii. 16).

nulla demonstratio, indicium tamen rei est, &c. (Ps. cix. 19), "אֵפֶי שֶׁאֵין רִאיוֹה לִדְבַר זָכָר לְדְבַר שֶׁנָּ וְתָבֵא כֹן" (Shabbath ix. 4). Cf. also Buxtorf, *Lex. Chald.* s.v. אִסְמַכְתָּא. So long as the traditional teaching was preserved without the aid of writing, it was necessary to assist and cultivate the memory in every available way. "Torah is only acquired by סִימָנִים," as it is said in 'Erubin 54 b. (Cf. Shabbath 104 a.)

<sup>4</sup> Va-jigra Rabbah xviii. (p. כו, Warsaw, 1874) inserts עָפַר (Gen. iii. 19) in citing this Mishnah; but reads lower down, בִּוּרָךְ זֶה רִימָה וְתוֹלָעָה, thus supporting the brief reading of Q. Commentators remark that man is here described as in the act of "going," &c. and not merely as about to go.

<sup>5</sup> This title *SAGAN* &c. is found in Targ. Jer. xxix. 26, and elsewhere. The *sagan* was a kind of suffragan to the highpriest, whom it was (?) his duty to replace if incapacitated from officiating on the day of Atonement. For more on his functions see Buxtorf s.v. This *Sagan* is mentioned several times in the Mishnah, sometimes in connexion with R. 'Aqiba, who quotes his words in Zebachim xii. 4. Cf. ix. 3; 'Edioth

ii. 1, 2; Sheqalim vi. 1; Menachoth x. 1; Parah iii. 1.

<sup>6</sup> "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace" (Jer. xxix. 7).

<sup>7</sup> "But his delight is in the law of the Lord, &c." (Ps. i. 2).

<sup>8</sup> Shekinah is a non-Biblical abstract noun derived from the Biblical *shakan*, to dwell. The Bible speaks of God as dwelling with men: the Targumists prefer to use a periphrasis, and say "habitatio ejus habitat," or the like, lest they should seem to materialise the conception of the Divine by bringing it into direct contact with the terrestrial. The following are examples of its use. In Gen. ix. 27 it is said, "God shall enlarge Japhet, וַיִּשְׁכֵּן שֶׁם בְּאַחֲלֵי שָׁם וַיִּשְׁרֵי שְׁכִינְתָּהּ בְּמִשְׁכְּנֶיהָ דָשֶׁם, and He shall cause His Shekinah to rest in the tabernacle of Shem. In Ex. xxv. 8, Onqelos has: "And they shall make a sanctuary before me, and I will cause my Shekinah to rest among them." Cf. Ex. xvii. 7; xxix. 45, 6, &c. A further development is יָקָר

4. *One that sits and studies, the Scripture imputes to him as if he fulfilled the whole Thorah, for it is said, He sitteth alone and keepeth silence, because he hath borne<sup>10</sup> it upon him* (Lam. iii. 28).

**שְׁכִינָה**, the glory of His *Shekinah* (Gen. iii. 24, Targ. Jerus.)—which “glory” manifests itself in flaming fire on Sinai (Ex. xix. 18)—or **שׁ יָקָרָא** (Ps. lxxviii. 19). We find **שׁ קוֹדֶשָׁא** in Targ. Jonathan on Numb. v. 3, &c. The *Shekinah* is especially connected with the tabernacle (*mishkan*), and the sanctuary, but it is not to be restricted to a visible and local symbol of the Divine Presence. This is only one of the applications of the word, which is used with much greater latitude. It is said by R. Ishmael and others (Baba Bathra 25 a) that **שְׁכִינָה** is in every place, although in the course of the discussion other opinions are advanced. The Thosaphoth, in connexion with the view that the *Shekinah* was especially in the west, remark that its face was eastward, or in the direction in which Israel worshipped, and that hence the points of the compass N. S. E. W. are called *left, right, before, behind*. It may be noticed here (cf. p. 45) that the *left* side is connected with evil. So the *north*, for (Jer. i. 14) **מִצְפּוֹן תִּפְתַּח הָרָעָה**. The text (cf. § 9) speaks of an invisible *Shekinah* which may be present anywhere, and it affords an illustration of Matt. xviii. 20, **οὐ γὰρ εἰσι δύο ἢ πρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν**. The *Shekinah* may even rest upon an individual (p. 35). The righteous in the world to come sit with crowns on their heads, **וְנִהְנִים מִיּוֹ הַשְּׁכִינָה** (Berakoth 17 a).

**SHEKINAH** is sometimes practically equivalent to **ΜΕΜΒΡΑ**, *λόγος* (v. 1), but we may distinguish between them by regarding the one as the medium of a

passive, the other of an active, manifestation: the one as creative, the other as “overshadowing” or indwelling. The two are brought together by St John, in whose theology the conceptions assume a new definiteness, and the medium becomes a Mediator: **ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν** (Joh. i. 14). The word *σκηνή* and its derivatives are chosen on account of their assonance with the Hebrew to express the *Shekinah* and its dwelling with men—compare especially Rev. xxi. 3: **Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ’ αὐτῶν**—and indeed so closely does *Shekinah* resemble *σκηνή*, that the former has even been thought of as a transliteration of the latter. The word is rare in the Mishnah, but occurs frequently in Midrash and Gemara.

<sup>9</sup> The MS. **א** expresses **יְהוָה** by “ followed by a vertical stroke or flourish wholly above the line. In some MSS. a **י** is inserted in order to make up the numerical value of **יְהוָה**, viz. 26. The shorter Name **יְה** is identified by Gematria (§ 28) with the longer Name by writing out the names of its letters, **א, ה, ו, י**, which are thus made to amount to 10+6+4, and 5+1. The saying, “two that sit, &c.” is repeated in § 9.

<sup>10</sup> The word *natal* is used of “bearing off” a reward. The whole saying is probably an interpolation. There is a saying of an opposite tendency which may be noticed here: “The Thorah is acquired only **בְּחִבּוּרָה**, by association” (Berakoth 63 b). “A sword is against the solitary, &c.” (p. 30). A man’s wits are sharpened by his friend



5. R. Shime'on said, Three that have eaten at one table, and have not said over it words of Thorah, are as if they had eaten of sacrifices of (the) dead<sup>11</sup>, for it is said, For all tables are full of vomit and filthiness without MAQOM<sup>12</sup> (Is. xxviii. 8).

6. But three that have eaten at one table, and have said over it words of Thorah, are as if they had eaten of the table of MAQOM, blessed is He, for it is said, And he said unto me, This is the table that is before the Lord (Ezek. xli. 22).

7. Chananyiah ben Chakinai said, He who awakes by night, and he who is walking alone by the way, and<sup>13</sup> turns aside his heart to idleness, is "guilty of death."

8. R. Nechonyiah ben ha-Qanah said, Whoso receives upon

(Prov. xxvii. 17). The Thorah is like fire: fire does not burn alone, with nothing to feed it: so words of Thorah, **אין מתקיימין ביהידי**. A great scholar profits from association with the meanest, as "the small wood is used to set on fire the large": a disciple may even be his master's best teacher (Tha'anith 7 a; Makkoth 10 a). See p. 77.

<sup>11</sup> Idols are "dead" (Is. viii. 19), and powerless, in contrast with God THE LIVING ONE; and as "corpses" they also defile by contact. Cf. Ps. cvi. 28.

<sup>12</sup> The expression naturally means, "without place," with no spot clear from defilement; but the use of *ὁ τόπος* as a name of God (p. 53) suggests a secondary meaning: "without mention of the Name of God." The idea of §§ 5, 6 is illustrated by 1 Tim. iv. 4: *ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντελέξεως*. Compare *Εἰτε οὖν ἐσθίετε, εἰτε πίνετε, εἰτε τι ποιεῖτε, πάντα ἐς δόξαν Θεοῦ ποιεῖτε* (1 Cor. x. 31).

<sup>13</sup> He who is sleepless at night should think on words of Thorah (Ps. lxxiii. 7): if even at such a time he turns his mind to idleness, and idle thoughts, he incurs guilt. So with

the solitary traveller. Compare...*ἔτε γρηγορῶμεν, ἐτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν* (1 Thess. v. 10). The Mishnah thus interpreted forms an apposite sequel to §§ 5, 6. According to another reading (**והמפנה**) and interpretation the meaning is, that (1) he who is wakeful at night, (2) he who frequents solitary places, and (3) he who indulges in idle thoughts, deserve condemnation; in explanation of which "Rashbam" is quoted as remarking that at night time, and in desert places, and in unguarded moments, a man is especially liable to assaults of the **מזיקין**, or evil spirits. This notion might indeed be illustrated from the Talmud, but the first interpretation better suits the context. Thorah study is incumbent upon a man at all available times... "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi. 7: xi. 19). "At midnight I will rise to give thanks unto Thee..." (Ps. cxix. 62). A man should "increase" his time of study by making inroads upon the night (*Crit. Note* i. 14). When he walks by the way he must let nothing interrupt his "mishnah" (§ 11).



him the yoke<sup>14</sup> of Thorah, they remove from him the yoke of royalty and the yoke of worldly care; and whoso breaks from him the yoke of Thorah, they lay upon him the yoke of royalty and the yoke of worldly care.

9. R. Chalaftha of Kaphar-Chananiah said, When ten sit and are occupied in words of Thorah the Shekinah is among them, for it is said, God standeth in the CONGREGATION<sup>15</sup> of the

<sup>14</sup> Ἀρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ...ὁ γὰρ ζυγὸς μου χρηστός, καὶ τὸ φόρτιόν μου εὐλαφρόν ἐστιν (Matt. xi. 29, 30). The yoke of *mal-kuth* stands for the burdens, as of taxation, put upon a man by the government under which he lives, or the oppression which he may suffer at the hands of the great. The yoke of *derek ereq* is the anxiety which a man suffers in the struggle for existence: the cares of labour, poverty, or discontent with his condition. Every man (writes bar S.) is by nature continually restless and changeable, saying in winter, would that it were summer, and in summer, would that it were winter: he longs for children if he has none, and if his family increases he is impatient of the care of rearing them, &c. From over anxiety on all such matters an absorbing devotion to Thorah frees a man. The Tables of the Law are a charter of freedom (vi. 2). For a paraphrase of this Mishnah see Aboth R. N. xx.

The word עוֹל may be used absolutely, as in T. J. Peah i. 1 (see p. 10). It likewise enters into several expressions analogous to those in the text. Thus we read of a yoke of *mal-kuth shamayim*, and of *miçvah* (Berakoth 13 a): a yoke of *flesh and blood* (Aboth R. N. xx): a yoke of קֶבֶד.

<sup>15</sup> Ten is the number which constitutes a *congregation* (עֵדָה), since it is said (Numb. xiv. 27), How long shall I bear with this evil *congregation*? From

the twelve spies take away Joshua and Caleb, and there remain *ten*, which is therefore the number of an *'edah*. A "great" city is one that contains ten *batlanim*, or men of leisure, to make a congregation (Megillah i. 3). A place containing less than ten is a *kaphar*. Omitting from the text the words in italics as probably interpolated, we pass on to the number THREE, which is connected with אֲנוּרָה, *fasciculus*. Compare Baba Meçi'a i. 8, where an אֲנוּרָה of documents is explained to mean *three* or more tied together, while the corresponding word תְּכָרִיךְ, *involutum*, means *three* or more rolled together. In like manner A\* connects אֲנוּרָה with the number three, referring *inter alia* to Ex. xii. 22, where Rashi interprets אֲנוּרָה אֵזוֹב as a bundle of three stalks. The number five is not mentioned in the similar passages of Berakoth 6a; Mekiltha, Jethro xi.; Jalqut i. 305, where the series of sayings springs naturally out of a context. From the verse Ex. xx. 24, בְּכָל הַמָּקוֹם אֲשֶׁר אֶזְכֹּר אֶת שְׁמִי כו the question arises under what circumstances is the Shekinah present with men? "In every place... where I am revealed to thee, בְּבֵית הַבְּחִירָה, in the chosen house, (or Temple). Hence they have said, The ineffable NAME must not be uttered in the provinces. R. Eli'ezer ben Jacob (cf. p. 44) said, If thou wilt come to My house, I will come to thy house, and if thou wilt not come to My house,

mighty (Ps. lxxxii. 1). *And whence (is it proved of) even five<sup>16</sup>?* Because it is said, *He judgeth among the gods.* And whence even three? Because it is said,...and hath founded his TROOP in the earth (Amos ix. 6). And whence even two? Because it

I will not come to thy house, To the place that my heart loves thither my feet lead me. Hence they have said, Every ten men that are assembled in the synagogue, the Shekinah is with them, for it is said, God standeth in the 'edah, &c. And whence even three that JUDGE, because it is said, He judges among gods, &c." Here an entirely new case, suggested by the second hemistich of the same verse, is brought under consideration. It is granted that the Shekinah is with an ἐκκλησία, a congregation assembled for the discharge of religious duties: but is the Shekinah present likewise at secular functions? Yes! where three are gathered to administer justice, the Shekinah is in the midst. From the public meeting of a *beth din* (=three), we pass next to the private meeting of two friends to study and discuss Thorah,—this transition is most clearly marked in Berakoth—and thence to the case of the individual. Berakoth then takes the numbers in reverse order. If the Shekinah is with one, why make separate mention of two? Because the words of two are written in the book of remembrances: discussion is required to make a lasting impression. But why should three be mentioned? To show that JUDGEMENT is THORAH, a sacred and not merely a secular function. Lastly, why mention ten? If תורה is רין, what advantage has the 'edah over the *beth din*? It is that the Shekinah comes to the three only when they are seated, but comes *beforehand* to the place of the 'edah: the "congregation" intend *ab initio* to perform a sacred function, but רין is

only *ex post facto* תורה. It may be remarked that Jonathan targumises Ex. xx. 24: "In whatsoever place I cause my Shekinah to rest, and thou worshippest before ME, there I will send upon thee my blessing and will bless thee." As some have found a difficulty in אוכיר את שמי, and wish to read תוכיר, observe that R. Josiah in Jalqut calls the verse מסורס, and reads in inverse order, In what place soever I come unto thee, there will I cause my NAME to be mentioned.

<sup>16</sup> The great mass of MSS. retain the number five, but some connect it with *judgment*—making up the number by adding two litigants to three judges; while others connect it with the *fasciculus*, which is assumed to be that which can be grasped with the five fingers of a hand. The simplest hypothesis (suggested by E) is that the parallels from Berakoth, Mekiltha, and Jalqut (see note 15) give the original reading, and that the number five should be expunged. The clause בקרב כו' is the second hemistich of the verse already quoted for the 'edah, and would therefore probably be quoted, if at all, in the second place. The mention of *judgment* could then scarcely fail to suggest the number three (see *Crit. Note*). The "mishnah" in question is an adaptation of a series of sayings on Thorah and other matters to the case of Thorah alone. Accordingly the scripture proof for the number three is struck out, since it brings in the inappropriate notion of judgment, and a new proof for the same number, viz. from the *agaddah*, is inserted.



is said, Then they that feared the Lord spake often one to another (§ 3). And whence even one? Because it is said, In all places where I record my name I will come unto THEE, and I will bless thee (Ex. xx. 24).

10. R. La'zar ben Jehudah of Barthotha said, Give Him of what is His, for thou and thine are His<sup>17</sup>; and thus he saith in David<sup>18</sup>, For all things come of Thee, and of thine own have we given thee (1 Chron. xxix. 14).

11. R. Jacob said, He who is walking by the way and studying, and breaks off his study<sup>19</sup> (mishnah) and says, How fine is this tree! How fine is that tree! and how fine is this fallow! they account it to him as if he were "guilty of death."

12. R. Dosithai<sup>20</sup>, son of R. Jannai, said in the name of R. Meir, When a scholar of the wise sits and studies, and has forgotten a word of his mishnah, they account it unto him as if he were "guilty of death," for it is said, Only take heed to thyself, and keep thy soul diligently, lest thou forget the words which thine eyes have seen (Deut. iv. 9). Perhaps his mishnah

<sup>17</sup> Cf. Joh. xvii. 9, 10: ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι. καὶ τὰ ἐμὰ πάντα σὰ ἔστι, κ.τ.λ.

<sup>18</sup> Compare the formula of citation in Heb. iv. 7.

<sup>19</sup> The word שָׁנָה means to change, or to repeat, and hence generally to study or learn. The Aramaic form of the word is תְּנָה, on which see the lexicons. The word מִשְׁנָתוֹ is pointed with a horizontal stroke under the ל. This sign, which is now appropriated to Pathach, served in an older system of punctuation, out of which that now in use was developed, for Qameç also. The latter then came to be distinguished by a dot placed under the "Pathach," (ֿ); and finally the dot was brought into contact with the "Pathach," and the modern "Qameç" (ֿ) arose. The citation from the Cambridge University MS. Oo 1. 19, fol. 12 b, in the Rabbinic footnote, may

serve as a μετῆμυσσον of this fact.

<sup>20</sup> "R. Israel writes that this wise man is not mentioned in the Mishnah except here and in 'Erubin' (bar S.).

Forgetfulness is regarded as sinful in so far as it arises from carelessness and neglect of δυνάμεις. A man is not to be blamed for a forgetfulness arising from sickness or any cause beyond his control. In Berakoth 8 b, an old man who has forgotten his "Thalmud" מִחֻמָּת אֲוִנָּסוֹ is compared to the shattered tables of the Law, and it is said, לוחות ושברי לוחות, מונחות בארון, the tables, and the fragments of the tables were laid up in the Ark. So the broken-down scholar is to be treated with respect. Of prayer it is said in Berakoth v. 5 that to make a mistake in it is סימן רע לו, an evil sign to a man. The expression דְּבָרִים (Deut. iv. 9) does not mean merely written "words."



has but grown hard<sup>21</sup> to him? What need then to say? "And lest they depart from thy heart all the days of thy life." Lo! he is not guilty, till he has sat down and suffered them to depart from his mind.

13. R. Chananiah ben Dosa said, Whosoever fear of sin precedes his wisdom<sup>22</sup>, his wisdom stands; *and whosoever wisdom precedes his fear of sin, his wisdom stands not.*

14. He used to say, Whosoever works are in excess of

<sup>21</sup> Some commentators understand תקף as of wine which has turned sour or lost its flavour; but it is unnecessary to bring in this meaning here. The case under consideration is that of a man who has not absolutely forgotten, but does not remember readily; his mishnah is not *fluent in his mouth*. Compare Berakoth 34 b: "They said of R. Chanina ben Dosa that he used to pray over the sick, and say, This one lives, and that one dies. They said to him, Whence knowest thou? He said to them, If my prayer is fluent in my mouth, אם שגורה תפלתי בפי, I know that it is accepted, and if not, I know that it is rejected." Bar. S., quoting Sifre, writes that a man should be as careful to preserve his Thorah as his money, for it is hardly gotten, as *gold*, and perishes easily, like *glass*, זכוכית (Job xxviii. 17). He who learns Thorah and does not "repeat" is as one who sows and does not reap. He who learns and forgets is like a mother that bears and buries. Sanh. 99<sup>a</sup>.

<sup>22</sup> Different meanings are assigned to the precedence of the fear of sin to "wisdom." The saying is taken to denote either that a man's fear of sin should be instinctive, rather than a result of calculation; or that the fear of sin should be a motive urging him to the acquisition of knowledge as a safeguard against transgressions into which his ignorance might betray him.

The former interpretation is to be preferred: a man should build upon the foundation of religious feeling, rather than of philosophy.

It may be conjectured that the second clauses of §§ 13—15 are later additions. They are not found in Aboth R. N. xxii., and their omission is partly favoured by the reading of the Machazor Vitry in § 14. Compare also note \* on § 15. Aboth R. N., after the first clause of § 13, refers to Ps. cxi. 10: "The fear of the Lord is the *beginning* (?) of wisdom." Then follows the first clause of § 14, with a scripture proof from Ex. xxiv. 7: We will do, and we will hear. "They said before Rabban Jochanan ben Zakkai, A wise man and a sin-fearer, what is he? He said to them, Lo! he is a workman, with his tools in his hand. A wise man but not a sinfearer, what is he? He said to them, He is a workman who has not his tools in his hand. A sinfearer but not wise, what is he? He said to them, He is no workman, but has his tools in his hand." A\* quotes this *baraita*, with some remarks upon his reading of it. Another comparison is given, from Joma: A man with wisdom but without the fear of Heaven is like a man with the key of an inner court, but unable to enter because he has not the key of the outer court.

his wisdom<sup>23</sup>, his wisdom stands; *and whosoever wisdom is in excess of his works, his wisdom stands not.*

15. He used to say, With whomsoever the spirit of men is pleased<sup>24</sup>, the Spirit of God is pleased; *and with whomsoever the spirit of men is not pleased, the Spirit of God is not pleased.*

16. R. Dosa ben Horkinas said, Morning sleep, and mid-day wine<sup>25</sup>, and the babbling of youths<sup>26</sup>, and frequenting

<sup>23</sup> "Thalmud" and practice—cf. the controversy on Faith and Works—are frequently set against one another in discussions. Aboth i. 18 decides for the latter. On the other side see the remarks of Sifre upon Deut. xi. 13: "If ye shall hearken diligently unto my commandments," where it is said: And ye shall learn them, and ye shall observe to do them (Deut. v. 1). The scripture shews that doing depends on learning, and not learning on doing, *שהמעשה תלוי בתלמוד ואין תלמוד במעשה תלוי*.

<sup>24</sup> For the expression compare Baba Bathra viii. 5, where it is said that when a man has left his property to strangers and passed over his sons, what he has done is done, but his act is not approved "*sapientium spiritus non requiescit in eo.*" The sayings in the text may be compared with 1 Joh. iv. 20: *ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε πῶς δύναται ἀγαπᾶν*; This Mishnah is taken by bar S. as exemplifying the doctrine that there is a correspondence in all respects between the upper world and the lower: "Whatever exists above, exists also below." Thus there is an archetypal and celestial Adam analogous to the lower Adam, and made literally in the *image of God*. There is also a *familia* above corresponding to the human *familia* below, with respect to which it is said: "May it be thy pleasure, O Lord our God, to make peace in the family above, and in the

family below" (Berakoth 16 b, 17 a). The condition or action of either of these communities must have its analogue in the other. "He who occupies himself in Thorah for its own sake makes peace in the family above and in the family below, for it is said *...יעשה שלום לי שלום יעשה לי* (Is. xxvii. 5). Rab said, It is as if he built a palace above and below...More-over he protects the whole world, &c., and brings the redemption nigh" (Sanhedrin 99 b).

<sup>25</sup> A man must not sleep beyond the time of reading the morning *Shema*: nor drink wine early, and so indispose himself alike for Thorah and business. In connexion with the drunkenness of Noah, we read in Midrash Tanchuma that there are four stages from sobriety to intoxication. A man before drinking is innocent as a lamb, and like a sheep which is dumb before its shearers: after drinking enough he is strong as a lion, and says that there is no one like him in the world: in the next stage he becomes a hog: when thoroughly drunken he is like an ape, and dances and jests and talks nonsense and knows not what he is doing. If all this happened to righteous Noah, how must it be with ordinary men? Noah cursed his own descendants, saying, Cursed be Canaan, &c. The children of Ham, because he *saw* the nakedness of his father, and *told* his brethren, had their eyes reddened, and their lips deformed, according to the

the meeting houses<sup>27</sup> of the vulgar, put a man out of the world.

17. R. Li'ezer ha-Moda'i said, He that profanes things sacred<sup>28</sup>, and contemns the festivals, and annuls the covenant of Abraham our father, and acts barefacedly against the Thorah<sup>29</sup>, even though he be a doer of good works, has no portion in the world to come.

18. R. Ishma'el said, Be pliant of disposition (or to a chief

divine decree, מדה כנגד מדה, measure for measure.

<sup>26</sup> Constant association with young men tends to frivolity, and withholds a man from serious study. Rehoboam took the counsel of young men (1 Kings xii. 8), and caused the disruption of the kingdom. There is a proverb, בנין נערים וסתירה זקנים בנין, young men's construction is destruction, and old men's destruction is construction.

<sup>27</sup> Bar S. confirms the omission of בתי by reference to his "ancient mishnieth." The synagogue served for meetings not merely "precum et sacrorum causa," but for general educational purposes. It served *inter alia* as a schoolhouse for the young (p. 29), in contrast with *beth-ha-midrash*, the college for those of riper years. Here, however, the primary reference is to Thorah. Everything which leads the mind astray from it is to be avoided as destroying a man's soul, and putting him out of the world (*alav*.) On the other hand, "he that increases Thorah increases life" (ii. 8). Ἐπεὶ νῆστε τὰς γραφάς, οὐκ ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶντες αἰώνιον ἔχειν (Joh. vi. 39).

<sup>28</sup> The fifth Seder of the Mishnah, called *Qodashim*, treats of holy things, and the second, *Mo'ed*, of festivals.

He who despises sacred things, and repudiates the covenant of circumci-

sion, and acts in defiance of the Thorah, cannot be saved by moral excellence. The sense is impaired by reading: "*Thorah and good works.*" The text gives a more effective contrast. "He who acts impudently against the Thorah," &c., cannot be saved by good works. The expression מנלה פ' is explained in T. J. Peah i. 1, as meaning, "one who who says that the Thorah was not given from Heaven." Buxtorf s. v. גלגל writes: "*Revelat faciem contra legem, id est, proterve, impudenter agit vel insurgit contra eam.*" The unveiled face may also denote confidence in a good sense (2 Cor. iii. 18).

<sup>29</sup> In Sifre on Numb. xv. 31, where this mishnah is quoted, the clause והמנלה כו' is omitted, but it occurs and is explained in the context. He who hath "*despised the word of the Lord*" is there said to be a Çaduqi; and he who hath "*broken (הפר) His commandment,*" an Epicurus. Another explanation is then given, in which the former expression is rendered, in the words of our text, המנלה פנים, בתורה, and the second by המפר בריח, בשר. Then follows this mishnah, with the ending, איש שיש בידו מצוות הרבה כדי הוא לרחותו מן העולם, however many precepts he may perform, he merits expulsion from the world.



and yielding to impressment<sup>80</sup> (Matt. v. 41), and receive every man with cheerfulness.

<sup>80</sup> The text of א has here a unique reading. The usual reading, which is given on p. 10 and in the footnote א, is generally taken to mean: Be pliant towards a great man, and easy in thy bearing with the young—*Esto levis sive velox erga caput, et facilis erga juventutem sive juvenem* (Buxtorf, *Lex. Chald. s. r.* שחר, col. 2372); but some of the older commentators assign very different meanings to the expressions used, and especially to the rare word rendered *juventutem*.

תשחורת The meaning YOUTH is supported by the analogy of Eccl. xi. 10, כי הילדות והשחרות הבל, and is derived either from *dawn*, or *blackness* (of hair), both of which meanings are found under the root שחר. It has also been deduced from שחר, *petere*. Cf. בחור, *electus*. Pseudo-Rashi assigns to it the opposite meaning *senectus*, quoting in favour of this view the same verse Eccl. xi. 10. A third meaning, which is well supported, is FORCED SERVICE or ἀγγαρία ('Aruk; "Rashbam"; &c.). For a corresponding use of the verb cf. Onqelos on Num. xvi. 15: לא חמרא דחד מנהון שחרית, Nullius asinum unquam *petii*. There is a saying, quoted in the Machazor Vitry and elsewhere, "Attach thyself to an ἀγγαρεύς, and they will do thee homage," הדבק לשחור וישתחוו לך. The meaning MELANCHOLY has also been assigned to the word. Midrash Rabbah on Lam. ii. 11 is ambiguous. We read there of three kinds of tears, "but the tear of merriment (שחוק) is the best of all." It is added that there are three kinds of evil tears, "but that of תשחורת is hardest of all." Then follow tales of a man and of a woman each of whom had תשחורת

and he died &c. The commentaries on the Midrash are at variance; some give the meaning *juventus*, but the מנהגות כהונה quotes the interpretation of the 'Aruk with approval.

נח ל This expression is used in relation (i) to actions, (ii) to persons. The latter construction is chiefly found in such sayings as, נוח לו שלא נברא, It were better for him that he had not been born. For examples of the former construction see II. 14; v. 17; and compare Bereshith Rabbah vii, where it is said that man is open to persuasion, נוח להתפתות, and woman is not open to persuasion, because man was formed of earth, which a little water easily dissolves, but woman was made of bone, which will not melt. In the passage under discussion, the construction will be unexceptionable if תשחורת—preceded by ל (see *Crit. Note*)—be interpreted ἀγγαρία, but not so if it be taken concretely of a person, *juvenis*.

קל ראש The MSS. with the exception of א read לראש, but the passage is quoted as in the text in a MS. of the 'Aruk, Cambridge University *Additional* 471-2, where s. v. קל, we find immediately after קלות ראש the words בפ' עקביה הוי קל ראש. בר דמאי כו; but another MS. of the 'Aruk, *Additional* 376, reads קל לראש ראש דמאי... and a third MS, *Additional* 473.2, has the brief reading קל ראש דמאי. In this case a confusion has arisen from the immediately following reference to the "beginning of Demai." The reading of א gives the most natural construction, since קל ל is used of an action (v. 30), but not usually of a person: on the other hand,

19. R. 'Aqibah<sup>31</sup> said, Merriment, and lightness of disposition<sup>32</sup>, accustom a man to lewdness.

it is open to the objection that it recommends levity, which is condemned in § 19 and elsewhere. This however is partly in favour of the reading, which from its paradoxical nature would be in danger of corruption by the copyists. It may have been intended to contrast the "lightness" which is condemned in general terms in § 19 with a "lightness" which is lawful or expedient under certain circumstances. In like manner bashfulness is condemned from a certain point of view in II. 6, but is singled out for the highest praise in v. 31; and שחוק has both a good sense and a bad sense. Compare, also, the praise of "impudence" and shameless pertinacity: "Impudens et importunus vincit hominem malum, quanto magis Deum, qui bonitas mundi ipsa est" (Jalqut 550, on Jonah iii. 8); which illustrates Luke xviii. 4—8, and Matt. xi. 12. Cf. Buxtorf, *Lex.* s. v. תצף, a word which is used for צו in the Targum on Prov. vii. 13. If, as is probable, קלות denotes primarily an ελαφλα (2 Cor. i. 17) which results from want of deliberation (note 32), the reading of the text may be explained as meaning that a man should be *hasty*, and yielding to ἀγγαπλα. When such a service is put upon him, he should not pause to deliberate, but should take it upon him at once, and yield himself unreservedly to the exaction, in accordance with the saying: καὶ ὅστις σε ἀγγαρεύσει μίλλον ἐν, ὑπάγε μετ' αὐτοῦ δύο (Matt. v. 41). The Machazor Vitry, as quoted on p. 10, paraphrases the saying as follows: "Lighten thy head and be pliant as a reed which sways hither and thither, and prompt as a man that is quick to oblige the head

of the city and its judges;" thus combining two interpretations.

Other interpretations are as follows: "Be deferential in the presence of a great man, but *sedate* and not too affable towards the young" (Rambam). "When thou art young be קל towards the Creator, and likewise in the time of thine *age* be לך נוח" (Rashi, as quoted by bar S.). "Be קל to the chief, or first in rank, and נוח to his ἀγγαρεύς" (R. Jonah). On the whole there is a fair amount of authority for the meaning ἀγγαπλα. This being adopted, the expressions קל ראש ונוח (p. 10) may either be taken together as describing a man's attitude towards ἀγγαπλα, or we may read, קל לראש, *Esto velox erga caput*, and take נוח לראש, "yielding to ἀγγαπλα," as a separate clause. Levy (*Chald. Wörterbuch* s. v. שחרר) renders: "sei dienstfertig gegen einen Vornehmen und schmiegsam gegen die Regierung (den Regierer)".

<sup>31</sup> R. 'Aqiba(h) ben Joseph, though descended from non-Jewish parents, and until middle age averse from study, became one of the greatest lights of Judaism both before and after the death of Gamaliel II, with whom, as with R. Jehoshua' (see p. 39), he is brought into connexion in Sukkah III. 9 and elsewhere. In his early years he kept the flocks of the wealthy Kalba Shebua' of Jerusalem, whose daughter he at length married. He espoused the cause of bar Kokba, or Koziba (Sanhedrin 97 b), and acknowledged his claim to the Messiahship: was led captive (?) at the destruction of Bethar (135 A.D. See Jost, *Gesch.* II 81 note) by Severus: and was



20. He used to say, Tradition<sup>33</sup> is a fence to Thorah; tithes

put to death, after a long imprisonment, by tortures which he bore with heroic constancy. When the "Greek kingdom" had once upon a time decreed that Israel should not occupy themselves in Thorah, Pappus ben Jehudah came and found 'Aqiba holding large public assemblies for Thorah-study. He said to him, 'Aqiba, art thou not afraid of the kingdom? 'Aqiba answers by a parable of a fox which was walking by the river-side. He sees the fishes clustering from place to place, and asks them from what they are fleeing. They say, From the nets which men are bringing upon us. He asks, Is it your pleasure to come up on to the land, that I and you may dwell together, as my fathers dwelt with your fathers? They said to him, Most foolish of beasts, if we are afraid in the place of our life, how much more in the place of our death! So Israel may be distressed even in their native element of the Thorah, which is "thy life and the length of thy days," but to leave it is certain death... When 'Aqiba was being led out to execution, it was the time of reading the *Shema*, and they were combing his flesh with combs of iron, and he was receiving upon him the yoke of the kingdom of Heaven (i.e. reciting the *Shema*). To his disciples who remonstrate: "Thus far," thou hast endured enough; "all my days (said he) I have been troubled about this verse: Thou shalt love the Lord... *with all thy soul*, even if he should take away thy spirit. When, said I, will it be in my power to fulfil this? Now that I have the opportunity shall I not fulfil it?" As he was protracting the word אהבך, ONE, till he expired, the heavenly voice, BATH QOL, went forth and said: "Happy art thou R.

'Aqiba that thy spirit went forth at אהבך" (Berakoth 61 b). The ministering angels said before the Holy One, "such is Thorah and such (a death) is its reward" (cf. Menachoth 29 b), according to Ps. xvii. 14, מַמְתִּים יָדָךְ מַמְתִּים כֹּן'. BATH QOL went forth and said, Happy art thou R. 'Aqiba, that thou art invited to the life of the world to come.

'Aqiba learned tradition from Eli'ezer ben Hyrkanos, and acquired the minutiae of scholarship from Nachum of Gimzo, with whom he studied for 22 years, investigating the uses of particles, as אֵת, אֵל, אֵלֶּה, אֵלֶּם, wherever they occurred in Scripture (Chagigah 12 a; Pesachim 22 b; Bereshith Rabbah i.). Once when the chazan summoned him to read Thorah to the congregation, he excused himself on the ground that he had not read over the portion twice (or four times), privately, in accordance with the example of the Holy One (Midrash Tanchuma on Ex. xx. 1; Bereshith Rabbah xxiv.), who first thinks His words over and meditates upon them, and then communicates them to men, for it is said (Job xxviii. 27, 28), אִם רָאָה כֹּן, and afterwards, וַיֹּאמֶר לְאֵדָם. In like manner it is written in Ex. xx. 1: And God spake all these words saying, &c. i.e. He spake to Himself, and then said to men. It is said in T. J. Sotah ix. 10, 17 that there arose no *eshkol* (see p. 28) before R. 'Aqiba, and that the *springs of wisdom* ceased with him. He was one of the four who "entered Paradise" (rv. 1). As a compiler and systematiser of traditions he was the forerunner of Jehudah ha-Nasi (who was born shortly after his death), but his work has not been preserved in writing in its original



are a fence to wealth<sup>34</sup>; vows a fence to sanctity<sup>35</sup>; a fence to wisdom is silence.

form. Amongst the thousands of his hearers were "Meir (eigentlich Me-asa) Judah b. Ilai, Jose b. Hilpetha, Simon b. Jochai, Eliezer b. Jakob." Together with his contemporary and rival R. Jehoshua, he was enrolled by posterity amongst the PATRES MUNDI.

<sup>33</sup> QALLUTH ROSH, or lightness of head, denotes unbecoming levity. It is indeed explained in the 'Aruk as meaning *lifting up of the head*, the opposite of humility; but it is more likely that its proper meaning is quickness and thoughtlessness, and that its opposite, "gravity of head," means slowness and deliberation, or *mens composita*, as it is well rendered in Berakoth v. 1. ed Surenhusius: "Non assurgunt ad precandum nisi mente composita, מתוך כבוד ראש. Sancti prius precabantur horam prius morati, ut animum in Deum intenderent." It is said in Berakoth ix. 5: לא יקל את ראשו כנגד שער המזרח, a man should not "lighten his head"

before the eastern gate. Since הקל also means *hold in light esteem*, or *dishonour*, and since קלות ראש is especially to be avoided in prayer, we may perhaps compare the expression *κατασχέγει τὴν κεφαλὴν*, which is used in relation to prayer in the doubtful passage, 1 Cor. xi. 4, 5. A man must not rise to pray, nor must he part from his friend, "from the midst of שחוק, and קלות ראש, and vain words" (Berakoth 31 a). But שחוק is not universally condemned. Cf. Ps. cxxvi. 2: "Then was our mouth filled with laughter, and our tongue with joy." A non-natural interpretation is given to the above verse in Berakoth 31 a: "It is forbidden to a man to fill his

mouth with שחוק, for it is said, *Then shall our mouth be &c.*, אז ימלא שחוק פינו. When? In the time when the nations shall say, The Lord hath done great things &c." Some commentators remark upon § 19, that such שחוק only as is combined with "lightness of head" is condemned; but others take the expressions separately.

<sup>33</sup> MASORAH, or MASSORETH, is used of tradition in general, and is correlative to Qabalah (r. 1). The expression, "from their fathers" in Job xv. 18, is expanded by the Targumist into: "from the tradition, מסורת, of their fathers." This form of expression is also found in the Mishnah. Cf. Sheqalim vi. 1, where it is said that there was a מסורת in the possession of the houses of R. Gamliel and Chananiah, sagan of the priests, with regard to the place in which the Ark was hidden. The allusion in the text is to the oral Tradition by which the written Thorah is supplemented or interpreted. Masorah in the modern sense is especially a system of rules for the reading of the text of the Hebrew Scriptures. The view that these rules are referred to here has the support of A†, C, and R. Jonah; but although the beginnings of the textual "Masorah" were of ancient date, there is nothing in the Mishnah to limit the generality of the word מסורת.

<sup>34</sup> The clause omitted by A is illustrated by the proverbial saying, עשר בשביל שתתעשר (Shabbath 119 a).

<sup>35</sup> The meaning of פרישות is "separation" from defilement, and hence sanctity of life. It is used in the Mishnah in parallelism with טהרה, purity, at the end of Sotah, where it is said that,— "From when Rabban

21. He used to say, Beloved is man that he was created "in imagine"; greater love (was it that it) was made known to him that he was created "In imagine Dei," as it is said, for in the image of God<sup>36</sup> made He man (Gen. ix. 6).

Gamliel ha-Zaqen died, the glory of the Thorah ceased, and purity and פרישות died." For a satirical classification of the various kinds of Pharisees, see T. J. Berakoth, ix. 7, and Buxtorf, *Lex. s. r.* פֶּרֶשׁ.

Under the same root are found the meanings: *mirum esse, occultum esse*; whence probably the expression, שֵׁם הַסְּפֹרֶשׁ, the ineffable NAME, i.e. יהוה.

<sup>36</sup> Man is beloved by God in whose image (Gen. i. 27; ix. 6), or likeness (Gen. v. 1), he was created; and he should be beloved by his fellow-men as a consequence of this love towards God himself. This principle is brought out by the verse partly cited in the text: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man," on which R. 'Aqiba remarks (Bereshith Rab. xxxiv.); "Whosoever sheddeth blood, they reckon it to him as if he diminished THE LIKENESS." See also Excursus on Shema' (ii. 17). "On these two commandments (Love God, Love thy neighbour) hang all the law and the prophets" (Matt. xxii. 40). The second of these is included in the first, according to Bereshith Rabbah, xxiv. (end), where, "Thou shalt love thy neighbour as thyself," is brought into connexion with the saying of Gen. v. 1: "In the likeness of God made He him." Hence the contrast in James iii. 9: ἐν αὐτῇ εὐλογοῦμεν τὸν Κόριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας. Compare 1 Joh. iv. 21: καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

The Midrash is full of speculations on the creation of the world and of man, some of which serve to illustrate the language of the New Testament Scriptures, as may be seen from the following examples.

Ὁ πρῶτος ἄνθρωπος ἐκ τῆς γῆς, χοϊκός: ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ (1 Cor. xv. 47). A conception which pervades the Midrash literature is that there is an "upper" and a "lower" Adam: a celestial man, made strictly in the image of God, and a terrestrial man corresponding in detail to his archetype, of which He is the material adumbration. This twofold conception makes it difficult at times to estimate the precise value of the brief enigmatical sayings of the Rabbis on the Creation and the Fall. The matter is further complicated by their tendency to ignore the distinction between the potential and the actual: between the embryo and its development: between the "idea" and its temporal manifestation. There are two aspects of the statement that man was made in the *selem*, or image, of God, according as we regard the resemblance to God as predicated of the actual man or of his archetype; and as a consequence of this there are also two ways of regarding the Fall, viz. (1) as a loss of the Divine image in which man was actually created, and (2) as a falling away of the terrestrial Adam from his archetype. In the "Book of the generations of Adam" the Divine likeness is described as not wholly lost but perpetuated (cf. James iii. 9): "God created man in the LIKENESS of God...Adam begat a son in his own



## 22. Beloved are Israel that they are called children of

LIKENESS, after his image" (Gen. v. 1, 3); on which Ramban remarks: "It is known that all that are born of living beings are in the likeness and image of their parents; but because Adam was exalted in his likeness and his image, for it is said of him that, In the likeness of God made He him, it says expressly here that his offspring likewise were in that exalted likeness, but it does not say this of Cain and Abel, not wishing to dilate upon them, &c." This agrees with the Targum of Jonathan which introduces the remark that "before this Eve bare Cain who was not like him (Adam), &c." The Midrash dwells with much emphasis on the word *tholedoth*, "generations" or offspring, and regards the human race as comprised in Adam as embryo or *golem*. To this is applied Ps. cxxxix. 16: "Thine eyes did see my *golem*, and in thy book they all were written, ימים יצרו ולא אחד בהם." "He created him *golem*, an unshapen mass: and he was extended from one end of the world to the other." (Bereshith Rabbah xxiv.) "Everything that was created in the six days of *Bereshith* needs 'making' (i. e. preparation or concoction). The mustard for example needs sweetening: lupines (θέρμους) need sweetening: wheat needs to be ground: even man needs תקון, amendment" (B. Rabbah. x). According to this view the "image" and "likeness" is that to which man approximates, and which is found in greater perfection in the תולדות אדם than in Adam himself.

The saying that the first man was coextensive with the world is found in various places of the Talmud and the Midrash. The old philosophic col-

ception that the world is a μέγας ἄνθρωπος, and man a microcosm, is adopted by Philo and the Rabbis. The constituents of man were gathered from all parts of the earth (Pirke R. El. xi). The faculties of the earth correspond to his (Qoheleth Rabbah, on Eccl. i. 4): "Whatsoever the Holy One, blessed is He, created in man, He created its analogue in the earth. Man has a head: the earth has a head (Prov. viii. 26). Man has eyes and ears, &c., &c.: the earth has eyes and ears, &c., &c. (Ex. x. 15; Is. i. 2)." "Why was man created alone? To teach thee that whosoever destroys one soul of Israel, it is reckoned to him as if he destroyed a whole world; and whosoever preserves one soul of Israel, it is reckoned to him as if he preserved a whole world" (Jalqut 15). Man, who at first stretched from end to end of the world, was afterwards diminished by the hand of God, for it is said, "Thou didst form me אחר וקדם, and didst lay thine hand upon me" (Ps. cxxxix. 5). See Chagigah 12a, where it is also said, that the first Adam extended from the earth to the firmament, for it is said that he was created על הארץ, upon or above the earth. "Twice didst thou form me (writes the commentator), at first high, then low." The primal man fell short of the Creator's מהשבה, or idea, of which the realization will be in the future, when the Son of Man bridges the chasm between heaven and earth (Joh. i. 52). In like manner the φῶς ἀληθινόν which was created in the beginning was withdrawn from the generations that were unworthy of it (Job xxxviii. 15), and remains hidden away for the righteous in the time to come, when "the light of the moon shall be



God<sup>37</sup>; greater love (was it that it) was made known to them that they are called children of God, as it is said, Ye are the children of the LORD your God (Deut. xiv. 1).

23. Beloved are Israel that there was given to them the instrument with which the world was created<sup>37</sup>; greater love

as the light of the sun, and the light of the sun shall be sevenfold, כְּאוֹר שֶׁבַע הַיָּמִים, as the light of THE SEVEN DAYS" (Is. xxx. 26) of the CREATION WEEK (Bereshith Rabbah III, XI, XII, XLII; Chagigah 12 a). With this light the first Adam saw from end to end of the world. The world itself was created by it (B. Rabbah XII, אֲוִתָּה הָאוֹרָה שֶׁבָּה נִבְרָא הָעוֹלָם). Compare Joh. i. 5—10; καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν... ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον· ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

A doctrine of progressive creations culminating in the present order is propounded in Beresh. Rabbah III, IX: "And God saw all that He had made, and behold it was VERY GOOD... R. Tanchuma said, The world was created in its season: the world was not fit to be created before that. Said R. Abuhu, Hence it appears that the Holy One, blessed is He, was creating worlds and destroying them, and creating worlds and destroying them, till he created these. He said, These are satisfactory to me; those are not satisfactory to me."

<sup>37</sup> Compare 1 Joh. iii. 1, 2: "Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν... ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα· σίδμεν δὲ ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστι. The sonship of Israel implies their possession of the Divine likeness in a higher degree

than Adam, or man in general. There is a progression from §21 to §23. The primal man, the embryo of the race, is created an adumbration of Elohim: Israel is singled out for the distinction of sonship to יְהוָה: and not only do they resemble the Creator passively, but their work is likened to his, for they have in their hands the creative instrument, the Torah, by which the world was made, and by which the Divine image is perpetuated. R. 'Obadiah of Sferno dilates upon man's faculty of acquiring a perfection with which he was not specifically created. He remarks that the expression, "according to (as it were) our likeness" (Gen. i. 26) is approximative,

and signifies, בְּמוֹ דְּמוּתֵנוּ לֹא כְּדְמוּתֵנוּ הָאֲמִתִּי; and that "In imagine, &c." implies the twofold possibility (1) of rising to perfection by means of wisdom through which the love and fear of God are acquired, and (2) of lapsing into chaos and perishing, according to the words of the Psalmist, אָדָם בִּיקָר וְלֹא יֵבִין כֹּ' (Ps. xlix. 21), if he will not understand, he will be like the beasts that perish; for if man had been wholly spiritual he might have been called actually Elohim, a word which is applied not only to God but to intellectual and incorporeal beings, as angels, and also to judges, in respect of the νοῦς, or חֵלֶק שֶׁבְּלִי, which properly belongs to them; but since he is in part material he is described not as Elohim, but, in lower terms, as "in the image of Elohim." In favour of this view is Gen. iii. 5,

(was it that it) was made known to them that there was given to them the instrument with which the world was created, as it is said, For I give you good doctrine, forsake ye not MY LAW (Prov. iv. 2).

24. Everything is foreseen<sup>38</sup>; and freewill is given. And the world is judged by grace; and everything is according to work.

25. He used to say, Everything is given on pledge (*ἀρραβών*); and the net (Eccl. ix. 12) is cast over all the living. The office is open; and the broker gives credit<sup>39</sup>; and the ledger

where, notwithstanding the original creation, "*In imagine*," temptation is presented in the form, "Ye shall be as *Elohim*, &c."

<sup>38</sup> This Mishnah touches upon two great controversies, and affirms that the opposites, PREDESTINATION and FREEWILL, MERCY and JUSTICE, are reconcilable. The word *לפני* might indeed mean only that the affairs of the world are known to God, *καὶ οὐκ ἔστι κρίσις ἀφανῆς ἐνώπιον αὐτοῦ* (Heb. iv. 13), but it seems best to take it here as including foreknowledge, in accordance with the remarks of R. Jonah, who quotes Ps. cxxxix. 1, 2: "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought *afar off*." We have thus a sharply defined contrast between the foreknowledge of God, and the freedom of will which is nevertheless given to man. The reading of the text, which gives a parallel contrast between the *χρηστότης* of God (Rom. xi. 22), and His just judgment of men according to their works, is to be preferred to the negative reading: "*not according to work*." The insertion of *לרב*, which (p. 11) is strongly supported, gives the meaning, that everything is according to the pre-

ponderance of work; i. e. a man's good deeds are set off against his evil deeds, and he is condemned or acquitted according as the latter or the former are found to be the more weighty or numerous.

<sup>39</sup> The words *חנוני* and *שולחני* are found in Ma'aser Sheni iv. 2. The latter denotes a *numularius*; the former has the more general meaning *tabernarius*, and is also used for *numularius*, which perhaps best suits the reading of the text—but see note x. The world is likened to the office of a merchant, or of a money-broker: the *tabernarius*, or *numularius*, the Lord of the world, gives credit, but records the obligations incurred; in due time the collectors, who are daily going their rounds, exact payment from each debtor: in the case of a defaulter they have the arm of the law to rest upon, and its sentence will be according to truth.

On the meaning of *מקיף* see Levy's Chaldäisches Wörterbuch, s. r. *נקף*. The word is used in Qiddushin 40 a: "They give no credit in the case of profanation of the NAME;" they grant the offender no respite, but punish him at once. It is used also in the passage cited in note 35 from the Jerushalmi, in explanation of *פרוש ניקבי* (one of the seven kinds of Pharisees), who

(πίναξ) is open; and the hand writes; and whosoever will borrow comes and borrows; and the bailiffs go round continually every day, and exact from a man whether he wills or not; and they have whereon to lean; and the judgment is a judgment of truth. And everything is prepared for the BANQUET<sup>41</sup>.

26. R. La'zar ben 'Azariah<sup>41</sup> said, No Thorah, no culture;

says, אָקײַף לײַ זאָגט עביר מצוה, "warte (eig. leihe mir Zeit), ich muss zuvor ein gottgefälliges Werk verrichten."

<sup>40</sup> The enjoyment of the world to come is figuratively spoken of in Rabbinic writings as THE BANQUET. In the New Testament compare: Μακάριοι οἱ ἐν τῷ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι (Rev. xix. 9). The Talmud cites Ex. xxiv. 11: "And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink"—in the sense that the vision of God, or of the Shekinah, was meat and drink to them: "It was a commonplace in the mouth of Rab, that in the world to come there is neither eating, nor drinking, nor procreation, nor barter, nor envy, nor hatred, nor strife; but the righteous sit with their crowns on their heads, and enjoy the splendour of the SHEKINAH, for it is said, And they saw God, and did EAT and DRINK" (Berakoth 17 a). The word *akal*, to eat, is frequently used in a secondary sense, as in the saying of R. Hillel: "There is no Messiah for Israel, since they have already *eaten him* in the days of Hezekiah" (Sanhedrin 98 b, 99 a). The ministering angels, who are flaming fire, are fed on the splendour of the Shekinah, מוֹיֵי שְׂרָיָה הֵם נוֹנִין (Bemidbar Rabbah xxi.), for it is said (Prov. xvi. 15), "In the light of the king's countenance is life." Lower down in the same chapter the Holy One is represented as saying to Israel:

"In this world ye offer before me the shewbread and oblations. In the world to come I will spread for you a great table, and the nations of the world shall behold and be confounded, for it is said, Thou wilt prepare a table before me in the presence of mine enemies (Ps. xxiii. 5)...Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty" (Is. lxxv. 13). The female Leviathan is preserved for the banquet of the righteous in the world to come (Baba Bathra 74 b). "At the fourth hour the Holy One, blessed is He, sits and plays with leviathan, for it is said (Ps. civ. 26), That leviathan whom thou hast made to *play with him*, לִשְׁחַק בו, (Abodah Zarah 3 b). Compare Targ. on Ps. civ. 26, where it is said to have been created, לְמַנְחָךְ בֵּיהַ לְצַדִּיקַי בַּסְעוֹדֹת בֵּית מְדוּרָיָה. Cf. also, πεποιημένον ἐγκαταπαίξεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ (Job xl. 14; xli. 24), in the LXX. description of *behe-moth*.

<sup>41</sup> The rich and influential Ele'azar, or (?) Eli'ezer, ben 'Azariah, was chosen, notwithstanding his youth, to succeed the second Gamaliel on his deposition from the presidency; whereupon R. 'Aqiba remarked: "It is not that he excels me as a son of Thorah, but as a son of great men" (T. J. Berakoth iv. 1). Ben 'Azariah, who is said to have been but 17 years of age, describes himself as prematurely aged: "Lo, I am as a son of 70 years, but am not a son of



no culture, no Thorah. No wisdom, no fear (of God); no fear (of God), no wisdom. No knowledge, no discernment<sup>42</sup>; no discernment, no knowledge. No meal, no Thorah; no Thorah, no meal<sup>43</sup>.

27. He used to say, Whosoever wisdom is in excess of his works, to what is he like? To a tree whose branches are abundant, and its roots scanty<sup>44</sup>; and the wind comes, and uproots it, and overturns it. And whosoever works are in excess of his wisdom, to what is he like? To a tree whose branches are scanty, and its roots abundant; though all the winds come upon it, they stir it not from its place.

28. R. La'zar Chasmah said, "Qinnim" and "Pithché

70 years" (T. B. Berakoth 28 a). THAT DAY they removed the doorkeeper and gave free admission to all, whereas Gamaliel had excluded every disciple who was not the same inwardly as outwardly. It is added that when anything is recorded as having happened ביום ב'י"ח, the occasion of ben 'Azariah's accession is referred to; and the day is described as one in which all the pending controversies were decided. It should rather be described as the day on which the *principle of decision* in accordance with the opinion of the majority (iv. 12), to which even Gamaliel gave in his adhesion, came at length to be distinctly recognised. On the restoration of Gamaliel they did not depose ben 'Azariah (T. J. *loc. cit.*), but made him *Ab beth din*. According to the Babli, three sabbaths (or weeks) in the month were assigned to Gamaliel as president, and the fourth to ben 'Azariah. Hence, it is said: "Whose Sabbath is it? The Sabbath of R. El. ben 'Azariah."

<sup>42</sup> Prov. ix. 10: "The FEAR of the Lord is the beginning of wisdom: and the KNOWLEDGE of the holy is UNDER-

STANDING."

<sup>43</sup> The want of "corn," or, generally, of the means of sustenance, prevents a man from obtaining instruction, and studying Thorah. The converse, taken literally, would imply that Thorah fits a man for the discharge of secular duties, and brings worldly prosperity in its train: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. vi. 33). But "Wisdom," which is sometimes identified with Thorah, provides sustenance also in a spiritual sense: "Come, eat of my bread, and drink of the wine which I have mingled...For by me thy days shall be multiplied, and the years of thy life shall be increased" (Prov. ix. 5, 11).

<sup>44</sup> With this parable compare Matt. vii. 24—27: Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους, καὶ ποιεῖ αὐτοῦς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν κ.τ.λ.

The Rabbinic parables, like those of the New Testament, are commonly introduced by some such formula as למה, *To what is the matter like?*

Niddah" are essentials of *Thorah*<sup>45</sup>; canons of astronomy, and Gematria<sup>46</sup> are aftercourses of wisdom<sup>47</sup>.

<sup>45</sup> The fifth Seder of the Mishnah contains a tract called קנים, or *nests*; and the sixth contains a tract called נדה. QINNAM relates to the young birds, which men and women were required to offer in certain cases (Luke ii. 24; Shebi'ith viii. 8). NIDDAH relates to the uncleannesses of women. On the reading see *Crit. Note*.

<sup>46</sup> גמטריא, a Hebraised form of *γωμετρία*\*, denotes an arithmetical method of exegesis, in which the numerical values of the Hebrew letters—which, like the Greek, are used to denote numbers—are taken into account. Thus one word may be substituted for another to which it is numerically equivalent, as in Bereshith Rabbah LXVIII, where Jacob's ladder is identified with mount Sinai, since סלם (60+30+40) is equal to כיני (60+10+50+10). For other examples of this species of gematria see Buxtorf's *Lex. Chald.* s. v. The Egyptian bondage was to last 210 years, because it is said in Gen. xlii. 2: "go down thither," the letters of ירדו, go down, amounting to 200+4+6. The first Temple was to stand 410 years, for it was said (Lev. xvi. 3): "Thus (בזאת) shall Aaron come into the holy place;" or, by gematria, "(2+7+1+400) years shall he come into it." This example and the preceding are quoted by the so-called Rashbam in illustration of the received interpretation of

gematria. The antiquity of the method of GEMATRIA may be gathered from Rev. xiii. 17, 18, where "the beast" is designated by "the number of his name," or the numerical equivalent of its component letters.

<sup>47</sup> The things first mentioned are "corpora legis," essentials of *Thorah*, as opposed to the refinements of "Gematria," and astronomical calculations. On תקופה, *revolution, orbit*, see Levy's Chald. Wörterbuch. According to the usual interpretation, פרפראות denotes "Deliciæ, Cupediæ, Edulium vel obsonium ex rebus minutis et delicatis, quod vel ante cibum sumitur excitandi appetitus causa, vel post cibum, voluptatis causa;" and accordingly Gematria and the like are described either (1) as intellectual delicacies which stimulate the appetite for wisdom, or (2) with greater probability, as small and unimportant matters in comparison with the *pièces de résistance* mentioned above. According to another view (given in note n), Gematria &c. belong merely to the outer circle of wisdom—they are the περιφέρεια, not the centre, of the *Thorah*. Or they are the dress or adornment (fr. πορφύρα) of wisdom, according to an improbable interpretation which "Rashbam" mentions with approval, referring to "Rab Nathan who compiled the 'Aruk."

\* Or of *γραμματεία*.

## CHAPTER IV.

1. Ben Zoma<sup>1</sup> said, Who is wise? He that learns from every man; for it is said, From<sup>1</sup> all my teachers I gat understanding (Ps. cxix. 99).

2. Who is mighty? He that subdues his nature<sup>2</sup>; for it

<sup>1</sup> Shime'on ben Zoma, a younger contemporary of 'Aqiba, belonged to the school of the mystics, and, from being profoundly versed in theosophic speculation, was said to have entered Paradise (Chagigah 14 b; Midrash Chazitha, on Cant. i. 4). Three others entered with him: 'Aqiba, ben 'Azai, and Elisha' ben Abuyah (III. 19; IV. 27). "Things which were not revealed to Moses were revealed to R. 'Aqiba and his companions" (Bemidbar Rabbah XIX). Ben Zoma, according to Chagigah, "looked, and became demented," from indulging too freely in the "honey" (Prov. xxv. 16) of metaphysics. "He who sees ben Zoma in a dream may expect wisdom" (Berakoth 57 b). With him the *darshanim* ceased, according to Sotah 49 b.

The verse cited in proof of ben Zoma's first saying is rendered in its original context: "I have MORE understanding THAN my teachers." R. Israel has some remarks on the love of wisdom for its own sake. It is written, "If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge

of God" (Prov. ii. 4, 5). As a man seeks silver wherever it is to be found, and values it all the same whether he obtains it by the help of high, low, rich, or poor, so let him seek wisdom for its own sake, and from any teacher who is able to teach him.

Why is Torah like water? because as a great man is not ashamed to say to an inferior, Give me a drink of water, so a great man is not ashamed to say to an inferior, Teach me one pericope, one word, one verse, or even one letter (Chazitha, on Cant. i. 2). And why is it like ξύλον (Prov. iii. 18)? because, as small wood kindles the great, so little scholars sharpen great ones (Tha'anith 7 a). Then follows the oft quoted saying (cf. Makkoth, 10 a): *I have learned much from my masters; and from my associates more than from my masters; and from my disciples more than from them all.* Bar S. observes, that the man who struggles against the evil nature within him has a harder warfare than he who fights against an external foe, since his enemy never leaves him.

<sup>2</sup> "The wicked watcheth the righteous, and seeketh to slay him" (Ps. xxxvii.



is said, He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city (Prov. xvi. 32).

3. Who is rich? He that is contented with his lot; for it is said, When thou eatest the labour of thy hands, happy art thou, and it shall be well with thee (Ps. cxxviii. 2). "Happy art thou" in this world; "and it shall be well with thee" in the world to come<sup>3</sup>.

32). The "wicked" is man's evil nature (Sukkah 52 b), which he must subdue, yet not wholly destroy and eradicate, for this would be to ruin the body by the destruction of the psychic force. The evil *yeger* rules over the animal soul, which a man is commanded to preserve: "Take heed to thyself, and keep thy soul diligently" (Deut. iv. 9); and in order to do this, he must to a certain extent follow the promptings of the *yeger*. Even the evil *yeger* is good, for it is said: "And God saw everything that he had made, and, behold, it was very good" (Gen. i. 31). Good, that is the good *טוֹב*: VERY GOOD, that is the evil *יָצַר*, but for which a man would never build a house, nor marry, nor beget, nor trade (Bereshith Rabbah ix). The evil nature, and a child, and a woman are things which the left hand should repel, and the right bring near.

The evil nature is called "*yeger*" absolutely from its existing originally, and for a long time alone, for "the imagination of man's heart is evil from his youth" (Gen. viii. 21), whereas *yeger ha-tob*, which is presided over by *voûs*, is added later, and then only coexists with the evil, which is thirteen years older (Midrash Qeheleth, ix. 14; Aboth, *Addenda*). The strong and great man is he in whom the evil nature is strong; "and therefore our wise men, of blessed memory have said, In the place, where penitents

stand, the faultlessly righteous stand not," for it is said (Is. lvii. 19), Peace, peace to him that is far off, and to him that is near: to the far off first, and afterwards to the near (Berakoth, 34 b).

<sup>3</sup> It is a characteristic of Talmudic exegesis that, as far as possible, every expression of Holy Scripture is regarded as having a separate significance. In such texts as the above the *darshan* allows no mere cumulation of phrases for the sake of symmetry or emphasis, but he sees distinct allusions in *אֲשֶׁרֶךָ* and *טוֹב לָךְ* to the present and future worlds. Such two-fold allusions are continually being pointed out in the Talmud and Midrash. In the text we may perhaps suppose a play upon the words, *ashreka*, thy happiness, and '*oshreka*, thy wealth. With this saying compare 1 Tim. vi. 6: *ἔστι δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας*. The three sayings may be taken as a commentary on Jer. ix. 23: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches."

It is said in Berakoth ix. 5, that all the benedictions in the Temple used to end simply with *A SECULO*; but from the time when the Epicureans (*A* reads, *ha-minim*) cavilled and said, There is but one world, it was ordered to conclude with *A SECULO IN SECULUM*.

4. Who is honoured? He that honours mankind; for it is said, For them that honour me<sup>4</sup> I will honour, and they that despise me shall be lightly esteemed (1 Sam. ii. 30).

5. Ben 'Azzai<sup>5</sup> said, Hasten to a slight precept, and flee from transgression; for precept induces precept, and trans-

<sup>4</sup> In the original context the speaker is God; but the verse is here applied to establish the principle of reciprocity more generally. One interpretation is, that he who honours men is reckoned as honouring God himself, in whose image they were created (III. 21), in accordance with a well-known Rabbinic principle, which may also be illustrated from the New Testament. Observe that the evil is not attributed to God: it is not said, "I will despise them," but, *they shall be despised*. "If one comes for defilement, they suffer him; if he comes for purification, they help him" (Joma, 38 b): the naphtha seller lets his customer measure for himself: the perfumer says, Let me help you with the balsam, that we may both enjoy its fragrance. "The memory of the just is blessed" (Prov. x. 7) by his neighbour: "but the name of the wicked shall rot" of itself.

"Great is כבוד הבריות, which supersedes a negative precept of the Torah" (Berakoth 19 b).

<sup>5</sup> Shime'on ben 'Az(z)ai, prospective son-in-law of R. 'Aqiba, appears to have separated from his wife for more complete devotion to study, although recognising the religious duty, as the Jews regard it, of marriage, as the פריה ורביה in accordance with the command, "Be fruitful and multiply," to abstain from which is as murder: "Whosoever (says Ben 'Azai, in Bereshith Rabbah XXXIV) abstains from procreation, the Scripture reckons it unto him as if he shed blood, and

diminished the likeness." for it is forbidden to shed the blood of a man *because* he was created in the image of God (Gen. ix. 6), and in the very next verse it is said, And you, be ye fruitful, and multiply.

Ben 'Azai was one of the four who entered Paradise (note 1). "He looked, and perished:" i.e. he died prematurely, worn out by his preternatural activity. With him the *shaqdanim* came to an end (Sotah 49 b). "He who saw ben 'Azai in a dream might hope for *chasiduth*" (Berakoth 57 b).

"Ben 'Azai was sitting and commenting, and the fire was flaming about him. They went and said to R. 'Aqiba, Rabbi, ben 'Azai sits and comments, and the fire flames about him. He went to him, and said to him, I have heard that thou wast commenting, and the fire was flaming about thee. He said to him, Yea, yea! He said to him, Perchance in the recesses of the *chariot* thou wast employed. He said to him, Nay, I was but sitting and concatenating in Torah, and from Torah onward to the Prophets, and from the Prophets to the Scriptures; and the words were as pleasing as at their proclamation from Sinai, and sweet as when they were originally given" (Chazitha, on Cant. i. 10) out of the midst of the fire.

<sup>6</sup> Habits are formed by the repetition of single acts. When a man discharges or disregards a duty he thereby predisposes himself for a like course of action on a future occasion.

gression induces transgression<sup>6</sup>; for the reward of precept is precept, and the reward of transgression is transgression<sup>7</sup>,

6. He used to say, Despise not any man, and carp not at any thing; for thou wilt find that there is not a man that has not his hour, and not a thing that has not its place.

7. R. Levitas of Jabneh said, Be exceeding lowly of spirit, for the hope of man is the worm. R. Jochanan ben Baroqah said, Whoso profanes the name of Heaven in secret, they punish him openly. The erring is as the presumptuous, in profanation of the NAME<sup>8</sup>.

The passing act of transgression leads up to a settled course of evil. He who first "WALKS in the counsel of the ungodly" (Ps. i. 1), next "STANDS in the way of sinners," and at length "SITS in the seat of the scornful." The passage cited from Sifre in *Ex-cursus* i. 2. (ix.), cf. *Sukkah* 52 a, and *Sanhedrin* 99b—interprets Is. v. 18: "Woe unto them that draw iniquity with cords of VANITY, and sin as it were with a cartrope," as meaning that the band of sin is at first slender, like a spider's thread, but afterwards becomes thick and strong as a cartrope. It is added: R. said, He who performs one precept for its own sake, let him not rejoice over that precept (alone), for in due course it will draw after it many others; and he who commits one transgression, let him not deplore that (only), for it will be the cause of many others, For "precept leads on to precept, and transgression to transgression."

<sup>7</sup> Well-doing is the fruit of well-doing, and evil-doing the fruit of evil-doing. This is interpreted by R. Jonah as meaning, not that "virtue is its own reward," and the consciousness of wickedness its sole punishment, but that a man is responsible for his actions, inasmuch as one action is consequent upon another, and he has thus

the power of educating and predisposing himself for good or evil. The performance of duty is rewarded by an increased facility of subsequent performance.

<sup>8</sup> In the case of profanation of the Name of God, no allowance is made for inadvertence, but the man is punished forthwith. Sins of ignorance and those committed deliberately are reckoned as one and the same. "On account of what was Gechazi punished? Because he called his master by his name, for it is said, And Gechazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life" (2 Kings viii. 5; *Sanhedrin* 100 a). A feeling of reverence leads the Jews to avoid, as far as possible, all mention of the Names of God. This feeling is manifested, not only in the case of שם הכבוד (p. 70), for which *Adonai*, or *Elohim* is substituted in the reading of Scripture, but, in their post-canonical literature, even with regard to less sacred, and not incommunicable Divine names. In the Talmud and Midrash, and (with the exception of Prayer Books) in the Rabbinic writings generally, it is the custom to abstain from using the Biblical names of God, *except in citations from the Bible*; and even when *Elohim* is necessarily brought in, it is often



## 8. R. Ishma'el his son said, He that learns in order to

intentionally misspelt, *Elodim*, or *Elo-gim*. For יהוה again, especially in Qabbalistic works, we find the spellings, יהור and יורו. In the treatise Pirke Aboth, as the reader may easily verify for himself, all direct mention of "God" is avoided, except in Biblical quotations, and in an interpolated liturgical formula (v. 31).

שמים HEAVEN is one of the usual substitutes for the Name of God. Cf. i. 3, 12; ii. 2, 16; iv. 7, 16 (note), 17; v. 24, 25. It is a well-known characteristic of St Matthew's Gospel that, amongst other Hebraisms, it makes frequent use of the phrase ἡ βασιλεὶα τῶν οὐρανῶν, instead of ἡ βασιλεὶα τοῦ Θεοῦ. Compare also Matt. xxiii. 22: καὶ ὁ ὁμολογῶν ἐν τῷ οὐρανῷ ὁμολογεῖ ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. St Paul again writes, πάντα εἰς δόξαν Θεοῦ ποιεῖτε (1 Cor. x. 31), the equivalent of which in the Mishnah language is, "Let all thy deeds be to the name of Heaven" (Aboth ii. 16).

המקום PLACE, or Space, is another Name of God which was in common use. Cf. ii. 13, 17; iii. 5, 6, 15, 22; v. 7. There is external evidence for its antiquity in Philo's use of ὁ τόπος, on which see note 42, p. 53. This use of ὁ τόπος throws light upon the periphrasis of the LXX. in Ex. xxiv. 10: καὶ εἶδον τὸν τόπον οὗ ἐστὶν ὁ Θεός.

השם THE NAME (iv. 7; v. 14) was used as a substitute for יהוה, or "God." Traces of this usage are found in ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι (Acts v. 41), and, ὑπὲρ γὰρ τοῦ ὀνόματος ἐξηλθόν, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν (3 John 7). Since τὸ ὄνομα was used as a synonym for "God," the actions of God himself appeared to be attributed to the Name of God. Hence the Qabbalistic mode of expres-

sion, according to which a power and efficacy was attributed to the most holy NAME, which was regarded as an instrument in the hand of the initiated.

הקב"ה THE HOLY ONE, *blessed is He*, is used as a Name of God, either as a supplement to other expressions (iii. 1; iv. 32), or alone (v. 6). The use of a benediction, as ברוך הוה, or יתברך, at the mention of God is thought to be required by Prov. x. 7: "The memory of the just is blessed," the mention of the Holy One should be accompanied with benediction. (The hemistich is also quoted, by its initials when reference is made to a "just" man who is no longer living. The use of these initials, זצ"ל—or briefly ז"ל, *beata memoria ejus*—indicates that the person whose name they follow is dead). But הק"ה is found alone, without ב"ה, in the Machazor Vitry. Compare Job vi. 10: "for I have not concealed אמרי קדושי, the words of the Holy One." In like manner ὁ ἅγιος is used in the book of Ecclesiasticus, καὶ ὀνομασία τοῦ ἁγίου μὴ συνεθισθῆς (xxiii. 9). On the other hand, ὁ εὐλογητός stands alone as a Name of God in Mark xiv. 61.

The pronunciation of יהוה was thought to be prohibited by Lev. xxiv. 16: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth THE NAME, shall be put to death." The Jews here render נקב not blaspheme, but pronounce distinctly. So the LXX., ὀνομάζων δὲ τὸ ὄνομα Κυρίου θανάτῳ θανατούσθω. The non-pronunciation of יהוה, which was already an established practice when the LXX. version was

teach<sup>9</sup>, they grant him the faculty to learn and to teach: he that learns in order to practise, they grant him the faculty to learn, and to teach, and to practise.

9. R. Çadoq said, Make them<sup>10</sup> not a crown, to glory in them; nor an ax, to live by them. And thus was Hillel wont to say, And he who serves himself with the tiara, perishes (I. 14). Lo, whosoever makes profit from words of Thorah removes his life from the world.

10. R. Jose said, Whosoever honours the Thorah<sup>11</sup> is himself held in honour with men; and whosoever dishonours the Thorah is himself dishonoured with men.

11. R. Ishma'el said, He that refrains himself from judgment, frees himself from enmity, and rapine, and false swearing<sup>12</sup>; and he that is arrogant in decision<sup>13</sup> is foolish, wicked, and puffed up in spirit.

made, may be regarded as the germ of the Qabbalistic theosophy, in which God was removed to an infinite distance from the material world, and the interval was populated with a succession of intermediate creations, or emanations from the Deity.

<sup>9</sup> It is said in Sanhedrin 99a, that he who learns Thorah and does not teach it, he it is that "hath despised the word of the Lord" (Numb. xv. 31).

The initial letters of the words עמל על מנה ללמד form the word עמל. Conversely, by one of the Rabbinic artifices of exegesis, Job v. 7 (as noticed by P. Ewald) is made to mean, not that "man is born to trouble," but that he is born to learn in order to teach. Another example of the method of ראשי תבות or initials, is afforded by the word אמן, Amen, which is Qabbalistically explained as an abbreviation of אל מלך נאמן, God is a Faithful King.

<sup>10</sup> Another reading is: "Make it (the Thorah) not a crown, &c." The

reading of the text is explained in two ways, either. (1) make not words of Thorah a crown, or (2) make not thy disciples a crown, &c. The latter explanation may be supported by St Paul's use of στέφανος in Phil. iv. 1, and 1 Thess. ii. 19. "On account of what was Abraham our father punished, and his sons subjugated to Egypt for 210 years? Because he impressed scholars into his service" (Gen. xiv. 14; Nedarim 32a) in his expedition for the rescue of Lot.

<sup>11</sup> Pseudo-Rashi gives the following explanations of, Whosoever honours the Thorah; "He who does not leave the book of the Thorah on the floor, or on a bench; and some say, He who inclines his ear to the book of the Thorah, and does not talk while the Chazan is reading it; and some say, He who does not leave it open, and go out."

<sup>12</sup> He who arbitrates between contending parties incurs the enmity of those who are disappointed by his decisions. He also runs the risk of

12. He used to say, Judge not alone, for none may judge alone save One; and say not, Accept ye my opinion, for they are free-to-choose<sup>14</sup>, and not thou.

13. R. Jochanan said, Whosoever fulfils the Thorah in poverty<sup>15</sup>, will at length fulfil it in wealth; and whosoever neglects the Thorah in wealth, will at length neglect it in poverty (Luke vi. 21, 25).

14. R. Meir said, Have little business, and be busied in Thorah; and be lowly in spirit unto every man; and if thou idlest from the Thorah, thou wilt have idlers many against thee<sup>16</sup>; and if thou labourest in the Thorah, He<sup>17</sup> hath much reward to give unto thee.

15. R. Li'ezer ben Jacob said, He who performs one precept has gotten to himself one advocate<sup>18</sup>; and he who com-

doing injustice by erroneous judgments, and of giving occasion to falsehood and perjury on the part of the litigants. Compare x. 10, where the judge is admonished to be on his guard whilst examining the witnesses in a suit: "be guarded in thy words, perchance from them they may learn to lie."

13. "He who puffs up his heart, thinking within himself that he knows how to decide in a cause without fail, behold, he is foolish. He is called foolish because he is wise in his own eyes, than which there is no greater folly, for (Prov. xxvi. 12; xxix. 20) there is more hope of a fool than of him" (R. Jonah). To exemplify the use of the word הוֹרֵא, cf. Horaioth 3 b: "Whatsoever *decision* has gone forth publicly in the congregation, an individual who practises it is released, because *decision* was only given to distinguish between the erring and the presumptuous."

14 It rests with thy colleagues to choose whether they will adopt thy opinion: it is not for thee to force it upon them.

<sup>15</sup> "Whosoever 'blackens his visage' for the sake of words of Thorah in this world, the Holy One, blessed is He, will make his splendour to shine in the world to come, for it is said (Cant. v. 15), His countenance is as Lebanon, excellent as the cedars..... Whosoever starves himself for the sake of words of Thorah in this world, the Holy One, blessed is He, will satiate him in the world to come, for it is said (Ps. xxxvi. 8). They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures" (Sanhedrin 100 a).

<sup>16</sup> He who keeps a watch over himself for the Thorah's sake, will have watchers given him to protect him; and he who idly desists from Thorah study will be given over into the hands of idlers—of lions, bears, thieves, and robbers. See Aboth, R. N. xxix.

<sup>17</sup> Here again the good only, and not the evil, is attributed directly to God. See note 4.

<sup>18</sup> We have here in a Hebrew form the word *παράκλητος*, or ADVOCATE (1 Joh. ii. 1), one who is called to a



mits one transgression has gotten to himself one accuser: Repentance and good works<sup>19</sup> are as a shield against punishment.

person's aid, which is rendered, perhaps wrongly, COMFORTER in Joh. xiv. 16, 26; xv. 26; xvi. 7. With this Mishnah compare Shemoth Rabbah xxxii: "If a man performs one precept, the Holy One, blessed is He, gives him one angel to guard him, for it is said (Ps. xxxiv. 7): The angel of the Lord encampeth round about them that fear Him. If he performs two precepts He gives him two angels to guard him, for it is said (Ps. xci. 11): For He shall give His angels charge over thee, to keep thee in all thy ways. If he performs many precepts He gives him the half of His host, for it is said (Ps. xci. 7): A thousand shall alight at thy side, and ten thousand at thy right hand: that is the half of his host, for it is said (Ps. lxxviii. 17): The chariots of God are twenty thousand, even thousands of angels."

<sup>19</sup> "It was a commonplace in the mouth of Raba that, The perfection of wisdom is repentance" (Berakoth 17a). "When a man has been wholly wicked all his days, and has repented at last, the Holy One, blessed is He, receives him." This follows from Ezek. xxxiii. 19: But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Said R. Jochanan, Nay, more. All the transgressions which he has committed are imputed to him as merits, as is proved by Ps. xlv. 9: Myrrh and aloes and cassia are all thy בְּנִירוֹת: all the *transgressions* which thou hast committed against me are as myrrh and aloes and cassia (T. J. Peah i. 1). A similar play on בְּנִירוֹת, in Gen. xxvii. 27, which may be pointed so as to mean *transgressions* or *transgressors*,

is implied in Bereshith Rabbah xlv. Penitents are set above "just persons which need no repentance" in a saying quoted in note 2.

Repentance was created before the world (Nedarim 39 b. Cf. p. 26): without it the world could not stand: the repentance of one man brings forgiveness to the whole world. On the efficacy of repentance, and of sacrificial Atonement, see the end of Mishnah Joma, and the Gemara upon it. For certain sins, repentance gives a respite; and the day of atonement atones; but he who sins against his neighbour must first be reconciled to him. The unpardonable sin, in the case of which repentance gives not respite, nor does the day of atonement atone, nor have sufferings a purgatorial efficacy, but these together only give respite, till DEATH purges (Is. xxii. 14), is PROFANATION OF THE NAME (Joma 86a).

The wise man, יֵצֵר הַטּוֹב, delivers the citadel of the body from יֵצֵר הָרָע by means of repentance and good works (Nedarim 32b). Said R. Ele'azar b. R. Jose, All the righteousness and piety that Israel perform in this world make great peace and great PARACLETES between Israel and their Father which is in Heaven...Great is righteousness; which brings the redemption nigh...Ten hard things were created in the world. *Rock* is hard, but *iron* cuts it: *fire* fuses iron: *water* quenches fire: *clouds* bear water: *wind* scatters clouds: the *body* bears the wind: *fear* shatters the body: *wine* dispels fear: *sleep* dissipates wine; and death is harder than all of them, but RIGHTEOUSNESS delivers from death (Prov. x. 2; Baba Bathra 10a).

16. R. Jochanan Sandalarus said, Whatsoever assemblage is in the name of duty<sup>20</sup> will in the end be established; and that which is not in the name of duty will not in the end be established.

17. R. La'zar said, Let the honour of thy disciple be dear unto thee as the honour of thine associate<sup>21</sup>; and the honour of

<sup>20</sup> Or "of Heaven," according to the usual reading. Aboth R. N. xl. reads *בציוה*, and illustrates the saying from the Great *Synagogue*, on the one hand, and the Generation of the *Dispersion* (Gen. xi. 8) on the other.

<sup>21</sup> The climax is broken by the reading: "Dear unto thee as *thine own*," which may have arisen from assimilation to other passages, as II. 17.

R. Jonah remarks that a man is not enjoined to honour his disciple precisely as he honours his associate, but rather to be equally scrupulous in according to each the honour due to him, "each one according to his honour." Fear includes honour, but honour does not include fear. The two words are brought together in Mal. i. 6: "A son honoureth his father, and a servant his master: if then I be a father, where is mine HONOUR? and if I be a master, where is my FEAR?" With the concluding words of this Mishnah compare St Paul's *τῷ Κυρίῳ* (Eph. vi. 7).

The claims of a man's Father and his Teacher to precedence in certain cases are laid down in Baba Me'c'a II. 11: "Si res sua perdita sit et patris sui, tum sua præcedit; si sua et magistri ipsius res perdita sit, tum sua præcedit. Si patris et magistri ipsius ...res magistri præcedit, nam pater eum quidem produxit in hunc mundum, sed magister ejus, qui ipsum sapientiam docuit, traduxit ipsum in mundum futurum. Sin autem pater

ipsius fuerit sapiens, res patris præcedit. Si pater et magister ipsius ferant onus, onus magistri prius deponet, et deinde onus patris. Si pater et magister fuerint in captivitate (et non habuerit quo utrumque redimat) prius redimet magistrum ipsius, et deinde patrem. Si pater ipsius fuerit sapiens, redimet prius patrem, et deinde magistrum suum."

"A scholar must not rise up before his master except twice in the day, morning and evening, in order that the honour of his master may not exceed that of Heaven" (Qiddushin 33 b), where allusion is made to the practice of standing up morning and evening at "The Prayer," *καὶ ἐξοχήν*, which is also called the '*amidah*,' or standing. He who controverts his Rab is as if he controverted the Shekinah (Sanhedrin 110 a): he who engages in strife with his Rab is as if he engaged in strife with the Shekinah: he who speaks, or thinks, evil against his Rab is as if he did it against the Shekinah.

God himself is the great Chief Rabbi, and diligently studies and teaches Thorah. "Then began the Synagogue of Israel to utter praise to the Lord of the world, and thus she spake, That God it is my delight to serve, who is clad by day in a robe white as snow, the divine glory of whose face flames like fire from greatness of wisdom and thought, who originates new lessons every day, and will announce them to his people in the great day" (Targ. Cant. v. 10). "Said Moses the pro-



thine associate as the fear of thy master; and the fear of thy master as the fear of Heaven.

18. R. Jehudah said, Be careful in Thalmud, for error in Thalmud amounts to sin<sup>22</sup>.

19. R. Shime'on said, There are three crowns: the crown of Thorah, and the crown of Priesthood, and the crown of Royalty (Ex. xxv. 10, 11; xxx. 1, 3; xxv. 23, 24); but the crown of a good name<sup>23</sup> *mounts* above them (Eccl. vii. 1).

20. R. Nehorai said, Betake thyself to a place of Thorah, and say not that it shall come after thee; for<sup>24</sup> thine associates

phet, When I went up to the height, I saw there the Lord of all the worlds, יהוה, quartering the day into four parts. Three hours He was employed in THORAH: three in judgment: three in provisioning the world: and three in uniting man and wife (Targ. Jerus. Deut. xxxii). The fourfold division is given, with a variation, in 'Abodah Zarah 3b: during the fourth quarter of the day, according to one statement, "He sits and teaches school children Thorah" (Is. xxviii. 9; Jalqut 302), a work which is of such importance that it must not be stopped even for the building of the sanctuary (Shabbath 119b).

<sup>22</sup> Forgetfulness, or mistake in study is here said to be equivalent to a deliberate sin, in order to impress upon the student the duty of constant repetition with a view to ensure accuracy. Compare the expression used above in § 7, where it is said that no distinction is made between unintentional and deliberate profanation of THE NAME. So in Chagigah 5a, it is said, with reference to the last verse of Ecclesiastes, "He weighs out to him errors as deliberate sins." He who forgets his Thalmud commits a deadly sin (iii. 12). "Action depends on Thalmud, and not Thalmud on action" (Sifre, עקב).

<sup>23</sup> A "good name" in general is here called a crown. In like manner the Name of God is compared to a crown, as in Pirqe R. Eli'ezer XLVII, where it is said that at the giving of the Law six hundred thousand angels descended, and crowned each one of the sons of Israel with the crown of *Shem ha-mephorash*. As long as they wore these crowns they were holier than the angels of God, and the angel of death had no power over them. It is said elsewhere of the Holy One himself, that He sits in heaven with the crown of the ineffable Name upon His head.

<sup>24</sup> A man should frequent a place where there are facilities for instruction, and should not trust to himself for the acquisition of the knowledge of Thorah. He must go to the Thorah, and not expect the Thorah to come to him. If he associates himself with scholars he will be well grounded in it by their aid, for the knowledge of it is acquired by association. See pp. 30, 47.

According to another view of the latter part of this Mishnah, a man must *not* trust to his companions for instruction: "Say not that thine associates will establish it in thine hands: depend not upon thine associates, who have themselves gone to learn, to



will confirm it unto thee; and lean not unto thine own understanding (Prov. iii. 5).

21. R. Jannai said, Neither the security of the wicked, nor the afflictions of the righteous are in our hand<sup>25</sup>.

22. R. Matthiah ben Charash said, Be beforehand in saluting<sup>26</sup> every man; and be a tail to lions, and not a head to foxes<sup>27</sup>.

23. R. Jacob said, This world is like a vestibule<sup>28</sup> before come and teach thee; for thou thyself must go with them and pursue after Thorah, if thou wouldest know it. But lean not unto thine own understanding: although thou learnest, and be-takest thyself to a place of Thorah, and growest wise, lean not unto thine own understanding. Depend not upon thine opinion, but do all that thou doest by the advice of the wise." So R. Jonah, agreeing with A<sup>t</sup>.

<sup>25</sup> We are unable to answer the questions: Why do the wicked flourish? Why do the righteous suffer?

<sup>26</sup> Literally, Anticipate the Peace of every man; "Peace" being the usual form of greeting. "Whosoever knows that his friend is accustomed to salute him, let him anticipate his salutation, for it is said, Seek peace, and pursue it (Ps. xxxiv. 15). And if he salutes him, and he does not return it, he is called a spoiler, for it is said (Is. iii. 14), For ye have eaten up the vineyard; the spoil of the poor is in your houses" (Berakoth 6 b). "They said of R. Jochanan ben Zakkai that no man ever anticipated him in salutation, not even a Gentile in the street" (Berakoth 17 a).

<sup>27</sup> "Be a tail to lions, and not a head to foxes." "Thy glory is to make thyself a tail, and to abase thyself, and follow after a scholar of the wise, rather than to be a head unto foxes, to worthless men, who are accounted only as foxes. And I have found a Scripture

proof for it, for it is said (Prov. xiii. 20), He that walketh with wise men shall be wise." (A<sup>t</sup>). Compare Eccl. vii. 5: "It is better to hear the rebuke of the wise, than for a man to hear the song of fools."

<sup>28</sup> The word rendered vestibule is generally identified with *πρόθυρον*, which however it does not resemble quite so closely as might have been expected. Bar S. (see *Crit. Note*) adopts the view that it should be written with final *Daleth*, for *Resh*.

Sinners who have been companions in this world will be separated in the world to come; he who repents before death will be numbered with the righteous, and he who does not repent, with the wicked. The latter will say, Were we not together in the world? did we not steal and do all manner of evil works together? why then are we separated? is there then respect of persons with God? They will answer, that it is repentance which has made the separation between him and his companion. "Suffer me then," he will say, "to go and repent;" but it will be answered that the time for repentance has gone by, for "this world is like a sabbath, and the world from which thou camest is like the sabbath eve: if a man provides not on the sabbath eve, what shall he eat on the sabbath? The world from which thou camest is like dry land, and this world like sea: if

the world to come; prepare thyself at the vestibule, that thou mayest be admitted into the hall<sup>29</sup>.

24. He used to say, Better is one hour of repentance and good works in this world than all the life of the world to come<sup>30</sup>; better is one hour of refreshment of spirit in the world to come than all the life of this world.

25. R. Shime'on ben Ele'azar said, Conciliate not thy friend in the hour of his passion; and console him not in the hour when his dead is laid out before him; and "interrogate" him not in the hour of his vow; and strive not to see him in the hour of his disgrace.

26. Shemuel ha-Qatan said<sup>31</sup>, Rejoice not when thine

a man provides not for himself on the land, what shall he eat on the sea? This world is like a wilderness, and the world from which thou camest is like inhabited land: if a man provides not for himself from the inhabited land, what shall he eat in the wilderness? See Midrash Qoheleth, i. 15; Midrash Ruth, cap. III.

<sup>29</sup> This word is sometimes rendered "palace;" but it is really a transliteration of *τρικλίσιον*.

<sup>30</sup> Repentance and amendment in this life are accounted an equivalent for the life to come; they are the price paid for it, and a means by which it is secured to a man. On the other hand the joys of the world to come are such that "one hour" of them outweighs all the enjoyment of the present world, in the same way that, as the Psalmist says of the sanctuary: "A day in thy courts is better than a thousand."

<sup>31</sup> The saying ascribed to Shemuel consists, according to the best-attested reading, of an extract from the book of Proverbs, without note or comment, which "he was accustomed to repeat." It is found also at the end of Pereq v. in some copies, as is remarked in a note on the *Addenda* (p. 22).

SHEMUEL is placed in the same category with Hillel in T. J. Sotah ix. 13: "The elders entered into Beth Gadia in Jericho, and Bath Qol went forth and said to them, There is among you a man worthy of the Holy Spirit, only that the generation is unfit; and they cast their eyes upon Hillel ha-Zagen. And when he died they used to say of him, Alas! meek pious one, disciple of 'Ezra! And again, the elders entered into an upper chamber in Jabneh, and Bath Qol went forth and said to them, There is among you one worthy of the Holy Spirit, only that the generation is unfit; and they cast their eyes on Shemel ha-Qatan. And why was his name called Qatan? Because he made himself little. But some say, because he was scarcely less than Shemuel ha-Ramathi. And when he died, they used to say of him, Alas, meek pious one, disciple of Hillel ha-Zagen!" He is said to have drawn up the "Heretic Benediction" (Berakoth 28b) still found in the Jewish ritual. Gamaliel ha-Zagen himself is sometimes alluded to as perhaps the author of the "Benediction"; but what appears from the passage of Berakoth above alluded to is that Gamaliel II, desiring to have a *birkath*

enemy falleth, and let not thine heart be glad when he stumbleth (Prov. xxiv. 17).

27. Elisha' ben Abiyah<sup>32</sup> said, He who learns as a lad, to what is he like? to ink written on fresh paper; and he who learns when old, to what is he like? to ink written on used paper<sup>33</sup>.

28. R. Jose ben Jehudah of Kaphar ha-Babli said, He who learns from the young, to what is he like? to one that eats unripe grapes, and drinks wine from his vat; and he who learns from the old, to what is he like? to one that eats ripened grapes, and drinks old wine.

29. R. said, Regard not the flask, but what is therein; there is a new flask that is full of old (wine), and an old one in which there is not even new<sup>34</sup>.

*ha-minim* added to the Eighteen Benedictions, asked if there was anyone able to draw up such a formula; and, in answer to his appeal, Shemuel supplied the required form of words, as a modification (it is thought) of an older "*Sadducee-Benediction*," to the satisfaction of Gamaliel.

<sup>32</sup> The usual form is Elisha' ben Abuyah, but Abiyah is a Biblical name.

The tendency of this Elisha's speculations was destructive: when he entered Paradise (note 1), he began to "destroy the plants therein." He ultimately apostatised, and became a derider of Judaism; and accordingly, in the Talmudic account of the entry of the four into Paradise, his name is suppressed, and he is only indirectly alluded to as אחר, a certain "other."

Dr Ad. Neubauer, in a report on "Talmudical and Rabbinical Literature" (Philological Society, 1876), notices a Hebrew rendering of Goethe's *Faust*, in which "The *dramatis personæ* are taken from Jewish history; for instance, the learned and dissatis-

fied *Faust* is represented by the Talmudical Elishah, son of Abuyah, who, searching too deeply for the solution of theosophical problems, was finally driven to apostasy...The translator, the late Dr Letteris, has in our judgment in many respects surpassed the original." The title of the rendering, which was published in Vienna in the year 1865, is *Ben Abuyah, Goethe's Faust, eine Tragödie in einer hebräischen Umdichtung*.

<sup>33</sup> R. Sh. ben Gamliel further compares one who learns Torah in his youth to a young man who marries a maiden well suited to him (Aboth R. N. xxiii). Learning in youth is also likened to graving upon stone; and learning in old age, to tracing characters upon the sand.

<sup>34</sup> The saying of Rabbi is a corrective of that of Jose ben Jehudah, which immediately precedes. R. Jose describes the learning of the young as crude and immature, like new wine: Rabbi shews by another comparison that this is not always the case. On the contrary, as a new flask may contain old wine, so the mind of the



30. R. Li'ezer ha-Qappar said, Jealousy, and lust, and ambition, put a man out of the world<sup>35</sup>.

31. He used to say, The born are to die; and the dead to revive; and the living to be judged; for to know, and to notify, and that it may be known<sup>36</sup>, that He is the framer, and He the creator, and He the discerners<sup>37</sup>, and He the judge, and He the

young may even be more mature than that of his elders: the mind of the aged is not necessarily stored with reflection, but may be like an empty vessel. R. Jonah connects the two Mishniot in question by means of Job xxxii. 6—9: "And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment."

For another application of the parable of the "flask," compare Matt. ix. 17: οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς, κ.τ.λ.

The comparison of Thorah to water, wine, oil, honey and milk, is dwelt upon in Sifre (בבא), on Deut. xi. 22, and in Midrash Chazitha, on the words, "For thy love is better than wine" (Cant. i. 2). Thorah is like water, which is grateful to the thirsty, is ubiquitous, gives life to the world, comes down from heaven, purifies, works its way by constant dripping, seeks its level, is kept in earthen vessels...and drowns those who cannot swim. But water grows bad if kept long in a vessel. Is this likewise the case with Thorah? Nay, it is like wine, which improves as it grows old in the bottle, בל זמן. Or is it like

water, which does not rejoice the heart of man? Nay, like wine, which does rejoice the heart of man. Is it then like wine, which is sometimes bad for the head and for the body? Nay rather, like oil, which is good for both, &c. "Thy love is better than wine," interpreted by Gematria (iii. 28), signifies that Israel is more beloved than the כ+כ+כ (=70) nations of the world.

<sup>35</sup> The same is said in ii. 15 of the evil eye, the evil yezer, and misanthropy. Compare also the three heads under which worldliness is summed up in 1 Joh. ii. 16: ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου.

נאמן This word, like זְהִיר, is also used in a good sense, as in Baba Bathra 21 a: "The emulation of Soferim increases wisdom."

<sup>36</sup> For the reading of this clause see note 1.

Truths which in this world men are first taught and then teach others "will in the world to come be known of themselves without a teacher," according to the prophetic description of the coming age: "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord" (Jer. xxxi. 34). Τότε δὲ ἐπιγνώσονται, καθὼς καὶ ἐπεγνώσθη (1 Cor. xiii. 12).

<sup>37</sup> "He fashioneth their hearts alike;

witness, and He the "adversary," and He is about to judge with whom there is no iniquity, nor forgetfulness, nor respect of persons, nor taking of a bribe, for all is His, and know that all is according to plan.

32. Let not thine imagination assure thee that the grave is an asylum; for perforce thou wast framed (Jer. xviii. 6), and perforce thou wast born, and perforce thou livest, and perforce thou diest, and perforce thou art about to give account and reckoning before the King of the kings of kings, the Holy One; blessed is He.

he *considereth* all their works" (Ps. xxxiii. 15). The world is to be judged by One who, as Judge, and Witness, and 'Αντίδικος, possesses power and knowledge, and will exact strict justice (Matt. v. 25). Contrast Rom. viii. 33, 34.

## CHAPTER V.

1. By ten Sayings<sup>1</sup> the world was created. And what is learned therefrom? for could it not have been created by one

<sup>1</sup> The world is described as created by SAYINGS, because in Genesis the acts of creation are introduced by 'וַיֹּאמֶר א', "and God said." "כִּי הוּא אָמַר וַיְהִי כֹן" (Ps. xxxiii. 9). In the Jalqut, which commences with the paragraph Aboth v. 1, NINE occurrences of וַיֹּאמֶר are reckoned, and the tenth is said to be implied in בְּרֵאשִׁית, *In the beginning* God created the heavens and the earth," since it is said elsewhere that "by the word of the Lord (בְּדַבְּרֵי יי)" these same heavens were created (Ps. xxxvi. 6). In Pirke R. EL III, TEN *va-yomer's* are reckoned (Gen. i. 3, 6, 9, 11, 14, 20, 24, 26, 29; ii. 18), the last being that which leads up to the creation of woman. In Bereshith Rabbah xvii, the first "Saying" is taken as implied in בְּרֵאשִׁית: the second in וְרוּחַ א' (i. 2): then follow eight of those specified above, from Gen. i. 3 to i. 26; ending with the creation of man; but it is added that Menachem bar Jose excludes כֹּן, וְרוּחַ א', and replaces it by iii. 18. In Chagigah 12 a, it is said in the name of Rab, that by ten "things," or דְּבָרִים, the world was created: some of the ten things specified, as *chockmah, chesed, geburah*, being found also among the ten Sephiroth of the Qabbalists.

The point of view in the text is

that the grandeur of Creation is more impressively portrayed as the outcome of repeated acts of power, than as the immediate result of a single fiat of omnipotence. "God laboured so much in creating the world by ten sayings" in order to emphasize the guilt of the sinners who mar His work, and the merit of the righteous who preserve it. But elsewhere creation is described as requiring the least conceivable effort on the part of God: read not בְּהִבְרֹאֵם, "on their being created," but (as two words) בְּה' בְּרֵאשִׁית, He created them by the letter H; "by the breath of His mouth."

Various other ways of representing the creative process are found in the Rabbinic writings. THORAH, which is identified with Wisdom (Prov. viii. 1), and with Ἀρχή (ver. 22), is introduced as the speaker in Gen. i. 1: "By me, who am Ἀρχή, God created, &c."—where the first word is read as two, בִּי רֵאשִׁית (Jalqut 2). The ideal ISRAEL is also said to be the creative agent: "By the merit of Israel, who are called RESHITH (Jer. ii. 3), God created the heavens and the earth." "R. Berekiah said, By the merit of MOSES the world was created, &c." "From each word, דְּבָרִי, that proceeded from the mouth of the Holy



Saying? But it was that vengeance might be taken on the wicked, who destroy the world that was created by ten Sayings; and to give a goodly reward to the righteous, who maintain the world that was created by ten Sayings.

2. Ten generations were there from Adam to Noah<sup>2</sup>, to shew how great was His longsuffering (1 Pet. iii. 20); for all

One, blessed is He, there was created an angel, for it is said (Ps. xxxiii. 6): By the word of the Lord were the heavens made; and *all the host of them* by the breath of his mouth" (Chagigah 14a).

The subjects of **בראשית**, and of **מרכבה**, the *chariot* (cf. Ezek. i.), were made a nucleus of theosophic speculations, which were only to be communicated with the greatest caution, for it is said: "Honey and milk are under thy tongue (Cant. iv. 11), things which are sweeter than honey should be under thy tongue" (Chagigah 13a), or should not be revealed. "Non exponunt...opera creationis cum duobus, neque curram cum uno, nisi fuerit sapiens qui sensum intelligit. Quicumque considerat quatuor causas, ei melius fuisset quod nunquam intrasset mundum; nempe id quod supra est, quod infra est, et quod ante est, et quod post est. Et quicumque non attendit ad honorem Creatoris sui, ei melius fuisset quod non intrasset mundum" (Chagigah ii. 1).

In connexion with the subject of esoteric doctrine and mysticism it may be remarked that the name *'Essaïos* (cf. ii. 10; v. 16), or Essene, not improbably denotes *secret*, or *mystic*; for (1) the word **שֹׁמֵר**, *secret*, or *silent*, would naturally be transliterated *'Essaïos*, in the same way that **שֹׁמֵר**, as Jost remarks (Gesch. A. 207, Note), is by Josephus transliterated *'Essouy*, and (2) "We may illustrate

this derivation by Josephus' description of the Essenes, B. J. ii. 8. 5, τῶς ἔξωθεν ὡς μυστήριον τι φέρεται ἢ τῶν ἐνδον σωπῆ καταφύεσθαι, and perhaps this will also explain the Greek equivalent *θεωρητικοί*, which Suidas gives for *'Essaïos*. The use of the Hebrew word **שֹׁמֵר** in Mishna Shekalim v. 6, though we need not assume that the Essenes are there meant, will serve to show how it might be adopted as the name of the sect." See Professor Lightfoot's recent edition of St Paul's Epistle to the Colossians, where a full account of the conflicting theories about the Essenes is given.

<sup>2</sup> Ten generations are reckoned (Gen. v. 3—29), including both Adam and Noah. It is said of *dor ha-mabbul* the generation of the deluge, that they have no portion in the world to come (Sanhedrin xi. 3). The thought that God, after bearing so long with the wickedness of those evil generations, did at length bring the flood upon the earth, should assure Israel that He will in due time put an end to their captivity, and requite their oppressors according to their works (R. Jonah). "What is the meaning of the *seven days* (of respite): For yet seven days, and I will cause it to rain upon the earth. Gen. vii. 4, 10? They were the days of mourning for Methuselah, to teach thee that the death of the righteous hinders punishments from coming" (Sanhedrin, 108 b).

the generations were provoking Him, till He brought the deluge upon them.

3. Ten generations were there from Noach to Abraham<sup>3</sup>, to shew how great was His longsuffering; for all the generations were provoking Him, till Abraham our father came, and received the reward of them all.

4. With ten temptations<sup>4</sup> was Abraham our father tempted,

<sup>3</sup> The ten generations are reckoned (Gen. xi. 10—26), excluding Noach. "Our Rabbis have said, that when Noach died Abraham our father was 58 years old; yet if thou number the descendants, thou wilt find ten generations between them, for although Noach prolonged his days ten generations, the generations are reckoned to shew how great was His longsuffering, for all the generations were provoking Him, till Abraham our father came. And they have not said here, Till He took vengeance on them, for Abraham our father made up for all their shortcomings, and wrought good which counterpoised all their evil, and delivered them from punishments" (R. Jonah). But the like is not said of Noah, who was only relatively righteous: he was "perfect in his own generations" (Gen. vi. 9), but not in the generations of others (Sanhedrin 108a).

<sup>4</sup> The temptations of Abraham are reckoned in more than one way. A †, referring to "Pirke R. Eli'ezer ben Hyrkanus," gives the following computation. 1. Nimrod sought to slay him, and he hid himself in the earth thirteen years. 2. Nimrod cast him into the *fiery* furnace, because he would not worship his idols; and the fire had no power over him to burn him (Targ. Jonathan, Gen. xi. 28; Bereshith Rabbah xxxviii). This, says R. Jonah, is not expressly stated in

the Thorah, but it is elicited from the expression, "*Ur* (=fire) of the Chaldees." 3. "Get thee out of thy country, and from thy kindred" (Gen. xii. 1). 4. "And there was a famine in the land" (xii. 10.). 5. His wife "was taken into Pharaoh's house" (xii. 15). 6. He waged war with Chedorlaomer (xiv. 14). 7. The bondage of his posterity was predicted (xv. 13). 8. At the age of ninety he was circumcised. 9. He is commanded to cast out the bondwoman and her son (xxi. 10). 10. He is commanded to sacrifice Isaac (xxii. 2). For other ways of making up the number of the trials A † refers to *Midrash Thillim*, and to the "Mishnah of R. Nathan" (Aboth R.N. xxxii), which reckons them as follows: *Two* in Gen. xii. 1, "Get thee out, &c.;" *Two* with respect to his two sons; *Two* with respect to his two wives; *One* in his war with "the kings"; *One* in *בין הברית* (Gen. xv.); *One* in *Ur* of the Chaldees; *One* in his circumcision. "And why was he tried with ten trials, neither more nor less? It was with reference to the ten *מאמרות* by which the world was created. Abraham, having been tried with ten trials, and being found perfect, was fitted to uphold the world which was created by ten *מאמרות*," and he was rewarded by corresponding decads of miracles which were wrought for his sons in Egypt, and by the Sea.



and he withstood them all; to shew how great was the love of Abraham our father.

5. Ten miracles were wrought for our fathers in Egypt; and ten by the sea<sup>5</sup>.

6. *Ten plagues<sup>6</sup> brought the Holy One, blessed is He, upon the Egyptians in Egypt; and ten by the Sea.*

7. With ten temptations did our fathers tempt God in the wilderness, for it is said, And they have tempted me now these ten times<sup>7</sup>, and have not hearkened to my voice (Numb. xiv. 22).

8. Ten miracles were wrought in the Sanctuary<sup>8</sup>. No

<sup>5</sup> The ten miracles wrought for Israel in Egypt were the ten plagues which fell upon their oppressors. The ten by the Sea are made out in various artificial ways from the account of the passage of the Israelites through the Sea, and the drowning of the Egyptians. Thus it is said in Mekilta (*מס' בשלח ד'*), that 1. The sea was cleft; 2. It was divided into twelve parts; 3. It was made dry land, &c. Amongst the miracles are reckoned, that "He gave them fresh water out of the midst of salt," and that "The sea became like glass vessels, for it is said, The depths were congealed in the heart of the sea" (Ex. xv. 8). Compare Midrash Thanchuma *in loc.*; Jalqut 234; Aboth R. N. xxxiii; Pirque R. Eli'ezer xlii; and see the notes in Surenhusius, Vol. iv. p. 466.

<sup>6</sup> On the doubtful genuineness of this saying see *Crit. Note*. The plagues brought upon the Egyptians may be identified with the miracles wrought on behalf of the Israelites.

<sup>7</sup> This verse is cited in *Erakin* iii. 5, where the heinousness of slander is dwelt upon, and it is said that "sentence was passed upon our fathers in the wilderness only on account of the evil tongue." If the skies, it is added,

were condemned for slandering trees and stones, how much more is he to be condemned who slanders his neighbour! The ten temptations where-with the Israelites tempted God are reckoned as follows: "with respect to the sea, *two* (before and after the passage); the waters, *two*; the manna, *two*; the quails, *two*; the calf, *one*; the wilderness of Paran, *one*." Further details are given by the way (fol. 15). In Aboth R. N. xxxiv. God is represented as tempting the Israelites with ten temptations, "In all of which they were found not perfect."

<sup>8</sup> "These miracles were wrought likewise in the second temple, although the state of Israel was not in every respect perfect, and their heart was not firm with Him. But it shews that, for all this, the Divine grace had not desisted from working miracles with them contrary to nature, in His Holy city whilst His sanctuary was still in the midst of it" (R. Obadiah ben Jacob of Sforino).

Of miracles not specified in this place, the miracle of the scarlet thread, *לשון של זהורית*, which changed colour on the day of Atonement, may be mentioned: "Originally they used to bind a scarlet thread upon the door of



woman miscarried from the scent of the holy meat<sup>9</sup>; and the holy meat never stank; and an uncleanness befel not the highpriest<sup>10</sup> on the day of the Atonement; and a fly<sup>11</sup> was not seen in the slaughterhouse; and a defect was not found in the sheaf<sup>12</sup>; nor in the two loaves<sup>12</sup>; nor in the shewbread<sup>13</sup>; and

the porch, without. If it grew white they rejoiced: if it grew not white they were troubled. They arranged to bind it on the door of the porch within: and still they watched, and looked. If it grew white they rejoiced: if not they were troubled. They arranged to bind half of it to the rock, and half of it between the horns of the scapegoat...*Forty years before the temple was destroyed the scarlet thread did not grow white, but remained red*" (Rosh ha-Shanah 31b). Compare Joma 67a, &c. The whitening of the thread is connected with Is. i. 18 in Joma vi. 8: "*Lingua coccinea alligata erat ad portas templi, et cum hircus ad desertum accessisset, albescebat quia dicitur; Si fuerint peccata vestra sicut coccinum, sicut nix albescent.*"

<sup>9</sup> "No woman ever miscarried through a vain longing to partake of the flesh offered in sacrifice, or reserved for the priests alone."

<sup>10</sup> Ishmael b. Qimqith, having become disqualified, was replaced by his own brother, so that their mother saw two of her sons high-priests on the same day. The wise asked how she had merited such an honour. She replied, *that the walls of her house had never seen the hair of her head* (Aboth R. N. xxxv). Her modesty was still further rewarded according to Joma 47a, by her having not two only but seven sons, all of whom ministered in the high-priesthood.

<sup>11</sup> The ZEBUB was a symbol of impurity. "Behold, now, I perceive that this is an holy man of God" (2 Kings

iv. 8). How did she discover this? From the fact that no FLY crossed the table of Elisha'. A Thorah-flame, an אֵשׁ טָהוֹרָה (Deut. xxxiii. 2), goes forth from the righteous, and purifies the air around. Cf. pp. 35, 79.

"Said Rab, The evil *yeger* is like a fly, for it is said (Eccl. x. 1), Flies of death cause the ointment of the apothecary to send forth a stinking savour". (Berakoth 61a). The Targum on the same verse compares the evil nature to a *debuba*, which lies at the doors of the heart (p. 51) and causes death, and corrupts a good name, which is like ointment.

<sup>12</sup> By 'omer is meant either a measure, the tenth part of an ephah (Ex. xvi. 36), or a sheaf. The 'omer was offered at the time of the Passover, and consisted of first fruits of the barley harvest. At Pentecost, fifty days later, "the two loaves," the first fruits of the wheat harvest, were offered: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days: and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord" (Lev. xxiii. 15—17).

For further details see the Mishnah, Menaehoth x. The 'omer was to be

*rains quenched not the pile; and the wind prevailed not against the pillar of smoke*<sup>14</sup>; they stood serried, and bowed down at ease<sup>15</sup>; and serpent and scorpion harmed not in Jerusalem; and a man said not to his fellow, The place is too strait for me (Is. xlix. 20) to lodge in Jerusalem.

9. Ten things were created between the suns<sup>16</sup>. The

taken (x. 2) from the vicinity of Jerusalem, unless the crops there were not sufficiently ripened at the time appointed for the offering. "A tale is told of its being taken from the gardens of Çerifim, and the two loaves from the valley of עֵין סוּכַר," which probably denotes the neighbourhood of Συχαρ (Joh. iv. 5).

<sup>13</sup> The shewbread consisted of "twelve cakes" of fine flour, which were "set in order before the Lord" every sabbath, and remained till they were replaced by others on the following sabbath (Lev. xxiv. 5—9). "A great miracle used to be wrought on the shewbread: its taking away was as its setting in order, for it is said (1 Sam. xxi. 7), 'To put hot bread in the day when it was taken away'" (Joma 21a), that is to say, that the bread was still *hot on the day of its being taken away*, חם ביום הלקחו.

<sup>14</sup> At the conclusion of the last day of the feast all watched the smoke of the altar-pile (Joma 21b; Baba Bathra 147a). If it inclined towards the NORTH, the poor rejoiced, and the householders were troubled, because it was to be a rainy year, so that the crops would rot if kept: if it inclined to the SOUTH, the poor were troubled, and the householders rejoiced, because it was to be a dry year, &c.: towards the EAST, all rejoiced: towards the WEST, all were troubled.

The straightness of the column of smoke was sometimes regarded as a sign of the acceptance of prayer and

sacrifice: the broken column betrayed hypocrisy (Berith Menuchah 11b).

<sup>15</sup> On the occasions of the great festivals for which the people at large came up to Jerusalem, although the worshippers were so closely packed in the *'azarah* that they had scarcely room to stand upright, nevertheless by a miracle they had ample space to bow down, so that no man incommoded his neighbour; and no one was ever unable at such time to find lodging and maintenance in the city, however great the concourse of people.

The "ten miracles," though wrought in relation to the Temple festivals, did not all take place in the Temple itself, but פתח במקדש וסיים בירושלם, "he begins with the Temple, and ends with JERUSALEM." See Joma 21a, where it is discussed how the ten (cf. *Crit. Note*) are to be reckoned, and additional marvels are mentioned, such as the miraculous disappearance of the fragments of earthenware, &c.

<sup>16</sup> Ten things were created between the evenings, or at the time of transition from the "six days of creation" to the sabbath. It is felt to be impossible to define their relation to the course of nature, to which, however, everything, not excepting the miraculous, belongs. They are no part of the normal work of the creation period: at the same time they can only be thought of as preordained ἀπὸ καταβολῆς κόσμου. "It saith, that these things were created between the suns, for indeed although



mouth of the earth<sup>17</sup>; and *the mouth of the well*<sup>18</sup>; and the

God, blessed be He, wrought great signs and wonders contrary to the nature of things, such as the plagues of Egypt, and the miracles at the Red Sea, &c., at all events He did not create anything after the six days of Bereshith, as it saith, And God ended on the seventh day, and rested; and as it saith, There is nothing new under the sun; and therefore, concerning these ten things, which are not mentioned in the account of the work of Bereshith, he saith that they were created then without doubt; and the explanation of their not being mentioned with the rest of the work of Bereshith, is because it was impossible to tell us the time of their creation, for in fact it was at a transition period, between two days which could not fitly be reckoned with either of them" ('Obadiah Sforno).

R. Israel finds a difficulty in the numbering of the rainbow amongst the ten things, "in all of which were miracles out of the course of nature, and all of which moreover appeared in time of need, whereas the bow may be seen any day."

As in the case of other groups of "ten things," it is disputed how the number is to be made up. According to one reckoning, (1) the writing in the abstract; (2) the writing in the concrete, or the writing-instrument (*maktheb*); and (3) the tables themselves, are reckoned separately as three of the ten things; but this distinction is not made in the Targum of Jonathan, as cited in note 18. The ram which Abraham sacrificed instead of Isaac is said in Bemidbar Rabbah xvii to have been created "between the suns."

<sup>17</sup> "But if the Lord make a new thing, and the earth open *her mouth*,

and swallow them up, &c." (Numb. xvi. 30). "Said the Holy One, blessed is He, to Moses, What seekest thou? He said before Him, Lord of the world אֵל בְּרִיאָה כו, If Thou hast created a mouth to the earth, well: if not, let the Lord now create her a mouth" (Bemidbar Rabbah xviii). Compare Sanhedrin 110 a; Nedarim 39 b, where the seven things created before the world (p. 26) are specified.

<sup>18</sup> Although the expression, "mouth of the בֶּאֱרַת," in connexion with the "mouth of the earth" which *swallowed up* Korah (Numb. xvi. 32), suggests a reference to Ps. lxi. 15: "Neither let the deep swallow me up, and let not the pit shut her mouth upon me," nevertheless the allusion is, doubtless, as it is generally supposed to be, to some other בֶּאֱרַת. "THE MOUTH OF THE WELL. According to Rashi's (?) interpretation, it opened its mouth and uttered a song (Numb. xxi. 17). But some understand the rock which Moses smote, i. e. the בֶּאֱרַת which went about with Israel in the wilderness" (Bar S.). Compare also Bemidbar Rabbah xix. In either case there is some difficulty in accounting for the expression, "*the mouth of the well*."

The difficulty may be solved by reading הַבֶּאֱרַת alone, without פ', (1) according to the Targum of Jonathan on Numb. xxii. 28: "Ten things were created after the finishing of the world, at the coming in of the sabbath, between the suns: The manna; and THE WELL (וּבִירָה); and the staff of Moses; and the shamir; and the bow; and the clouds of glory; and the MOUTH of the earth; and the writing of the tables of the covenant; and the demons; and the speaking MOUTH of the ass;" and (2) according also to



mouth of the ass; and the bow (Gen. ix. 13); and the manna; and the rod<sup>19</sup>; and the shamir-worm<sup>20</sup>; and the character; and the writing<sup>18</sup>; and the tables. And some say, the spirits<sup>21</sup>

Pesachim 54a, where the ten things are: "THE WELL; and the manna; and the bow; and the כֶּחָב; and the מַכְתָּב; and the tables; the grave of Moses; and the cave in which Moses and Elijah stood; the opening of the mouth of the ass; and the opening of the mouth of the earth to swallow up the wicked. And some say likewise the rod of Aaron, its almonds, and its buds; and some say likewise the spirits; and some say likewise the vesture of the primal Adam."

<sup>19</sup> The nod which was made "between the suns" was given to Adam, and handed down from generation to generation, till, after the death of Joseph, it passed into the hands of Pharaoh. Moses alone could read the letters upon it—it was inscribed *inter alia* with *Shem ha-mephorash* (p. 70) and he was thus designated as the future deliverer of Israel (Pirke R. Eli'ezer XL).

<sup>20</sup> The SHAMIR (see Buxtorf, *Lex. Chald.*) was a small worm which split or cut stones upon which it was placed. Moses used it to engrave the stones of the ephod. First he wrote upon them in ink: then he "shewed them" the shamir, or passed it over the lines which he had traced, and the stones were cleft, without loss of substance, as a fig is split by the sun, or as a channel is formed by water. The shamir was created מִשְׁשֵׁת יָמִי בְּרֵאשִׁית. Nothing, however hard, can stand against it. Solomon, having got possession of it with the help of Asmodeus, king of the devils, used it to cut the stones for the temple, for it is said (1 Kings vi. 7) that no tool of iron was heard in the house while

it was in building (Gittin 68 a; Sotah 48 b).

<sup>21</sup> The demons, or שְׂרִיִּם, are commonly called "*mazziqin*," or *nocentes*. "The Holy One, blessed is He, had created their souls, and was about to create their bodies, when the sabbath set in, and He did not create them" (Bereshith Rabbah vii). Hence it is that they are invisible to the human eye, being simply נִפְשׁ חַיָּה (Gen. i. 24) "If power were given to the eye to see, no creature could exist because of the spirits...Each of us has a thousand at his left hand, and ten thousand at his right hand (Ps. xci. 7). Said Raba, It is from them that comes the crowding in the assemblage, and weakness of knees, and the wearing out of the clothes of students, and colliding with the feet. He who wishes to know about them must take sifted ashes, and sprinkle them by his bed, and in the morning he will see marks as of cocks' feet. He who wishes to see them must take the caul of a black she-cat, daughter of a black one: a firstborn, the daughter of a firstborn: and burn it in the fire, and pulverise it, and fill his eyes with it, and he will see them. Let him put the rest into an iron tube, and seal it with a signet of iron, that they may not steal it away, and let him seal its mouth that he may not be harmed. Rab Bibi bar Abaye did this. He saw, and was harmed. Our Rabbis prayed for mercy on him, and he was healed" (Berakoth 6 a). The spirits helped Solomon to find the shamir, and to build the temple. They frequent desolate places, and are especially to be feared in the night time.

also; and the sepulchre of Moses (Deut. xxxiv. 6); and the ram of Abraham our father (Gen. xxii. 13). And some say, tongs also, made with tongs<sup>22</sup>.

10. Seven things are in a clod, and seven in a wise man. The wise man speaks not before one who is greater than he in wisdom; and does not interrupt the words of his companion; and is not hasty to reply; he asks according to canon, and answers to the point<sup>23</sup>; and speaks on the first thing first, and on the last last; of what he has not heard he says, I have not heard; and he acknowledges the truth<sup>24</sup>. And their opposites are in the clod.

Jochanan ben Zakkai understood the talk of devils (Baba Bathra 134 a). Members of the SANHEDRIN were to be בעלי כשפים, or skilled in magic (Sanhedrin 17 a; Menachoth 65 a), that they might be in a position to give judgment in cases which came before them.

<sup>22</sup> The chain of secondary causes is endless. The instrument צַבָּת pre-supposes another, with the help of which it was made, and so on *in infinitum*. Speculation, failing to reach the ultimate, must rest upon the doctrine that God is the Creator; He made the first. Cf. Pesachim 54 a.

The difficulty is presented in another form in Chagigah 12 b: "R. Jose said, Woe to the creatures, that see, and know not what they see: that stand, and know not on what they stand. On what stands the earth? on the pillars (Job ix. 6): and the pillars upon the waters (Ps. cxxxvi. 6): and the waters upon the mountains (Ps. civ. 6): and the mountains upon the wind (Amos iv. 13): and the wind upon the storm (Ps. cxlviii. 8): and the storm depends upon the arm of the Holy One, for it is said (Deut. xxxiii. 27), Underneath are the everlasting arms."

<sup>23</sup> The reading of the text is thus

explained by A+: "If he has occasion to ask a question, he asks *according to the halakah* with which they are occupied; and if any one asks of him, he answers his interrogator according to the matter which he asked him, and does not digress to another matter. And if one has asked him two or three things, he replies in order." The usual reading (see note 3) signifies, that his inquiries have relation to the subject in hand, and his replies are in accordance with the received canons of interpretation.

<sup>24</sup> R. 'Obadiah of Sferno illustrates this Mishnah from the book of Job. 1. The wise man will not speak before his superior in wisdom: so Elihu refrained from speaking when in the presence of his seniors, for "I said, Days should speak, and multitude of years should teach wisdom" (xxxii. 7). 2. He does not interrupt his companion, but is like Elihu, who "waited till Job had spoken" (xxxii. 4); unlike his friends, with whom Job had to expostulate: "Suffer me that I may speak; and after that I have spoken, mock on" (xxi. 3). 3. He is not hasty to answer before he has properly heard his friend's opinion, like Bildad, who said; "Doth God pervert judgment?" (viii. 3), and was rebuked by



11. Seven kinds of punishments come on account of seven main transgressions<sup>25</sup>. When some men tithe, and some do not tithe, dearth from drought comes: some of them are hungry, and some of them are full. When they have not tithed at all, a dearth from tumult<sup>26</sup> and from drought comes. And when they have not offered the dough-cake, a deadly dearth comes.

Job for misapprehending his meaning, for "I know it is so of a truth, &c." (ix. 2). 4. He interrogates to the point, unlike Eliphaz (iv. 7); and answers according to *halakah*, unlike Job's three friends, to whom God said: "Ye have not spoken of me the thing that is right" (xlii. 7). 5. He deals with each point in its proper order, like Elihu (xxxiii. 8, &c.). 6. He does not profess to know what he does not know, like Zophar: "But oh that God would speak, and open his lips against thee. And that he would shew thee the secrets of wisdom, &c." (xi. 5, 16). 7. And he admits the truth, unlike the three friends of Job, against whom Elihu's wrath was kindled, "because they had found no answer, and yet had condemned Job" (xxxii. 3).

<sup>25</sup> The phrase עֲבֻרֹת, or "bodies of transgressions," denotes (says Bar S.) such as comprise many subdivisions, as the body is divided into many members. On the idiomatic uses of נֶפֶשׁ see the lexicons. "And it saith, For seven *bodies* of transgressions, to teach that though they are more than seven, nevertheless they are called seven, as being comprised in seven bodies, i.e. *kinds* or *species* (Leb Aboth).

The seven punishments are, three degrees of famine; the pestilence; the sword; the noisome beast; and exile. The seven main transgressions are committed, according to Sforno, in relation to tithing; judgment; pro-

fanation of the NAME; strange worship; sensuality; bloodshed; and the sabbatical year; but the sins are differently reckoned by other commentators, who endeavour to make them correspond to the seven punishments, each to each. For a series of discussions bearing upon this subject see the Gemara on Shabbath ii. 6; and cf. Lev. xxvi.

<sup>26</sup> The three degrees of famine are apportioned as follows. 1. Partial neglect of tithing is punished by partial famine resulting from *drought* (Jer. xvii. 8). As it is said in Amos iv. 7: "And I caused it to rain upon one city, and caused it not to rain upon another city." 2. The universal neglect of tithing is punished by famine "of מַהוּמָה" or of that and drought combined, according to the usual reading. The former reading is favoured by Aboth R. N. xxxviii; which however has תִּרְמִין, instead of מַעֲשֵׂרִין, in this clause. Famine "of מַהוּמָה" is either (i) a famine of war and *tumult*, through which the land is untilled (R. Jonah), or the crops are ruined by marauders; or (ii.) a famine causing *destruction*: "...and shall destroy them with a mighty *destruction*, until they be destroyed" (Dent. vii. 23). 3. A famine of entire consumption results from neglect of the ordinance: "Ye shall offer up a *cake* of the first of your dough for an *heave offering*" (Numb. xv. 20). The rains fail utterly: "thy heaven that is over thy head shall be brass, and the earth that is under



12. Pestilence comes into the world for the capital crimes mentioned in the Torah, which are not brought before the tribunal<sup>27</sup>; and for the seventh year fruits.

13. The sword comes upon the world for suppression of judgment; and for perversion of judgment; and for explaining Torah not according to canon.

14. Noisome beasts come into the world for vain swearing; and for profanation of the NAME.

Captivity comes upon the world for strange worship; and for incest; and for shedding of blood; and for (not) giving release to the land<sup>28</sup>.

15. At four seasons<sup>29</sup> the pestilence waxes: in the fourth

there shall be iron" (Deut. xxviii. 23). "I will even appoint over you terror" (Lev. xxvi. 16): read not *behalah*, but *dechallah*, on account of the *challah*, or *cake*. (Shabbath 32 b). The divine judgments are "measure for measure" (Is. xxvii. 8).

<sup>27</sup> The terrestrial court is not commissioned with respect to precepts whereof the reward is specified. See Mekilta (בְּרִשְׁתָּהּ), on the "Fifth Commandment."

PESTILENCE is sent as a judgment for capital crimes which have not come under the jurisdiction, or cognisance, of the *beth din*, but are reserved for judgment by the hand of God. But deaths which the tribunal is authorised to inflict are, even then, superseded only by analogous deaths; thus he who deserves to be stoned, falls from a housetop, or is trampled on by a beast: he who deserves burning is stung by a serpent: he who deserves beheading is killed by robbers: he who deserves hanging is drowned, or dies of *συνάγχη*. See A†, C.

Pestilence, though resulting naturally from bad water, food, air, and other intelligible causes, is none the less sent by Divine Providence. But know that, for all this, we do not sin

in fleeing because of it to some place where there is no pestilence; for he who flees does not deny the omnipresence of God, but bows his uncircumcised heart and bears the yoke of migration as a punishment for his sins. And let him not embolden himself to stand against his King, when he is angry with him, or designs to tempt him (Leb Aboth).

<sup>28</sup> "But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, &c." (Lev. xxv. 4—6). The seventh year was called, the year of *ha-she-mittah*, the release (Deut. xv. 9; xxxi. 10).

<sup>29</sup> At four seasons of the septennial cycle disease is prevalent owing to the appropriation of what should have been devoted to the poor.

The neglect of the poor's tithe in the third and sixth years of the septennium leads to pestilence in the

(year); in the seventh; at the ending of the seventh; and at the ending of the Feast in every year. In the fourth (year), on account of the poor's tithe in the third; in the seventh, on account of the poor's tithe in the sixth; and at the ending of the seventh<sup>30</sup>, on account of the seventh year fruits; and at the ending of the Feast<sup>31</sup> in every year, on account of the largesses of the poor.

16. There are four characters<sup>32</sup> in men. He that saith,

years immediately following. The *מַעֲשֵׂר עֵנִי* is enjoined in Deut. xiv. 28, 29: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." The third year is called "the year of tithing" (Deut. xxvi. 12). In this year, as Rashi remarks, the Levite received his tenth (Numb. xviii. 21), as in other years, but the *Second*, or Festival, *Tithe* (Deut. xiv. 23), was devoted to the poor. On these tithes see the Mishnah-Tracts named after them, in Seder Zera'im.

<sup>30</sup> In the "eighth" year, which is called the "goings out of the seventh" (A+, C), pestilence prevails owing to neglect of the preceding year of release. "And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat" (Ex. xxiii. 10, 11).

<sup>31</sup> After "the Feast" of Tabernacles, or of Ingathering, in each year judgment comes for having deprived the

poor of the donations due to them, which were *לֶקֶט . שְׂכַחָה . פֶּאֶה*, that is, *spicilegium, oblivio, and angulus*: Cf. Levit. xix. 9: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest;" and Deut. xxiv. 19: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands."

<sup>32</sup> *MIDDAH* denotes *measure*, and hence, standard, characteristic, quality, virtue, &c. The title of Aristotle's "Ethics" is rendered *הַמְדוּת*. The first of the "middoth" here described is that of the man who neither gives nor takes: is neither self-sacrificing, nor yet grasping, or dependent upon his neighbours. This character is said to be neither good nor bad, but *intermediate*. Others, however, regard it as a spirit of haughty independence, and indifference to the welfare of others: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy" (Ezek. xvi. 49). The second standard is worldly and utilitarian:



Mine is mine, and thine is thine, is an indifferent character; but some say, It is the character of Sodom: (he that saith,) Mine is thine, and thine is mine, is 'am ha-areç: Mine and thine are thine, pious: Thine and mine are mine, wicked.

17. There are four characters in dispositions. Easily provoked, and easily pacified, his gain is cancelled by his loss<sup>33</sup>: hard to provoke and hard to pacify, his loss is cancelled by his gain: hard to provoke, and easily pacified, pious: easily provoked, and hard to pacify, wicked.

18. There are four characters in scholars. Quick to hear and quick to forget, his gain is cancelled by his loss: slow to hear and slow to forget, his loss is cancelled by his gain: quick to hear, and slow to forget, is wise: slow to hear, and quick to forget, this is an evil lot.

19. There are four characters in almsgivers<sup>34</sup>. He who is

the man acts with a view to recompense: he lends to those from whom he hopes to receive (Luke vi. 34); *οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν* (Matt. v. 46); "He is called 'am ha-areç [here used as a *singular*, see II. 6], because he aims at the establishment of the world, desiring to take and give, for thereby love increases between them; and although it is a good *middah* for the establishment of the world, it does not spring from wisdom, for 'He that hateth gifts shall live' (Prov. xv. 27), and the good *middah* is to give and not to receive" (R. Jonah). He who gives, "hoping for nothing again," is *chasid*, or pious. The selfish, grasping man, who receives and makes no return, is "wicked."

[בְּנוֹנִי] It may be remarked on the use of this word, which means *intermediate*, that the "via media," and the "*καθ' ὑπερβολὴν ὁδός*" of excellence, are regarded as widely divergent. Maimonides, who attempts to reduce the ethics of the Mishnah to the Aristotelian standard, regards the *chasid*

as one who inclines a little to one extreme, and performs works of supererogation which it would be hazardous for ordinary people to attempt. See his *Shemonah Peraqim*, § 4.

חַסִּיד The word *chasid* here denotes the opposite of "wicked," and cannot be shewn to carry any allusion to a particular sect, the *Essenes* (p. 48), as some have endeavoured to make out. For a less improbable derivation of Ἐσσαῖος see note 1. "Von חַסִּיד es fortzuleiten wäre sprachlich nicht zu rechtfertigen" (Jost, *Gesch. A.* 207, Note). "For although, in spite of all the attempts which have been made to explain it, the meaning of this name is quite uncertain, it certainly cannot be connected with that of the חַסִּידִים" (Kuenen).

<sup>33</sup> A various reading interchanges the words *loss* and *gain*, and thus reverses the estimates of the first and second tempers.

<sup>34</sup> The first character has an evil or grudging eye with respect to the things of others. He is unwilling that they should share with him the



willing to give, but not that others should give, his eye is evil towards the things of others: that others should give, and he should not give, his eye is evil towards his own: he who would give and let others give, is pious: he who will not give nor let others give, is wicked.

20. There are four characters in college-goers<sup>35</sup>. He that goes and does not practise, the reward of going is in his hand: he that practises and does not go, the reward of practice is in his hand: he that goes and practises is pious: he that goes not and does not practise is wicked.

21. There are four characters in those who sit under the wise; a sponge; a funnel; a strainer; and a bolt-sieve<sup>36</sup>. A

credit of liberality: or he is a misanthrope, who is jealous lest his neighbours' possessions should be blessed by their almsgiving, and lest they should enjoy favour with God and man. The truly liberal, on the contrary, is he who "counsels" liberal things (Is. xxxii. 8): who is not only liberal himself, but moves others to be so (Abarbanel).

<sup>35</sup> The relative values of *Thalmud* and *Practice* come once more under consideration in this *Mishnah*. The first character is ἀρπαγῆς λόγου, the second ποιητής (James i. 23), the third is both, the last, neither. A different turn is given to the "reward of going," in *Berakoth* 6 b, where it is said אַנְרָא דְּפִרְקָא רַהֲטָא, "the profit of the lecture is the running:" the unintelligent majority profit more by their zeal in going to hear it, than by the teaching as such.

<sup>36</sup> By נֶפֶשׁ is meant a fine sieve "of leather or hair," which was made use of in some way for "dressing" meal, and separating the seconds from the fine flour. Cf. *Shebi'ith* v. 9; *Shabbath* viii. 2; *Menachoth* vi. 7, x. 4; *Kelim* xxvii. 5. Such sieves were used in preparing *soleth* for the *minchah*. Thirteen, of different de-

grees of fineness, were to be used in preparing the 'omer, according to a "halakah to Moses from Sinai:" twelve, for the two loaves: eleven, for the shewbread; or, according to R. Shime'on, the number of siftings was not prescribed, but the *soleth* was re-sifted as many times as was found necessary. See *Menachoth* 76 b. It is said by the commentators upon this *Mishnah*, that the corn was first partially crushed in a bean mill: the husk and powder were then sifted out: and what remained was ground over again, and became *soleth*. The word קֶמַח may denote meal in general (iii. 26); but it is here (?) identified with the "dust" of the *Menachoth* (viii. 2), which was not altogether refuse, but was unfit for *soleth*. Compare the following from the *Jalqut* on *Canticles*: "*Song* most be praised and exalted of *Songs*: Rabbi Ele'azar ben 'Azariah made a comparison of it to a man who brings a measure of wheat to a baker, and says, Produce from it *qemach*; and after that produce me from it *soleth*; and after that produce me from it a cake. Thus out of all the wisdom of Solomon there is no *soleth* to Israel except *Song of Songs*. All the

sponge, which sucks up all; a funnel, which lets in here and lets out there; a strainer, which lets out the wine and keeps back the dregs; a bolt-sieve, which lets out the pollard and keeps back the flour.

22. All love which depends on some thing<sup>37</sup>, when the thing ceases, the love ceases; and such as does not depend on anything, ceases not for ever.

23. What love is that which depends on some thing? the love of Amnon and Thamar<sup>38</sup>; And that which does not depend on anything? this is the love of David and Jonathan.

Songs are holy: Song of Songs is Holy of Holies." The scholar who treasures up only what is most precious is certainly, *qua* learner, of the highest class; and in this Mishnah he is generally thought to be so regarded. There are, however, some commentators who give precedence to the "strainer;" regarding him as a teacher, who gives out a still more refined doctrine than he has received; whilst the sieve typifies the perverted mind which "turns light to darkness, and darkness to light, and feeds others with refuse." See the commentaries *יין לבנון* and *תפארת ישראל*. The latter urges, in favour of this view, the analogy of the five preceding groups of fours, in all of which the pious, and the wise, are mentioned third in order. But in Aboth R. N. XL. the order here is different.

Another view is adopted in *לב אבות*, where the third scholar is taken to be the man who speculates on theosophic mysteries; and the last is the discriminating traditionalist. The comparison is taken, in the one case from wine which drives a man out of his mind, *מוציא האדם מדעתו*; in the other from bread which strengthens man's heart; but "*the parable of the sieve seems to me very difficult; for if it were like that which we use*

*now, and which LETS THROUGH the סולת, it would not be right, &c.*" It is not easy to render the clause satisfactorily. The word "sieve" alone is inadequate, since it might be used with as much propriety to symbolize the mind which retains the refuse; and indeed it is *prima facie* most natural to think of the fine flour as falling through the sieve, whilst the coarser sort is retained. The commentators quoted at the beginning of this note make SOLETH mean, not precisely "fine flour," but that which after re-grinding becomes fine flour. The technical words *bolter*, *bolting-cloth*, *BOLT-SIEVE*, do not embody this idea, but they satisfy the requirements of the case indirectly to a certain extent. A bolter which I have seen sifts the ground corn at once, into three sorts. The corn in the bolter descends an incline, passing first over a fine cloth, and then over a coarser cloth: the former lets through the fine flour, *which is caught in a receptacle attached to the machine*: the process is repeated at the second cloth: the third quality, coarse bran, *passes out at the end of the bolter*.

<sup>37</sup> The love which is to be lasting, must be disinterested, and independent of all extrinsic considerations. It may be remarked that *ha-dabar*



24. Whatsoever gainsaying is for the name of Heaven will in the end be established; and that which is not for the name of Heaven<sup>39</sup> will not in the end be established.

25. What gainsaying is that which is for the name of Heaven? the gainsaying of Shammai and Hillel<sup>40</sup>. And that

is sometimes τὸ πρᾶγμα in the idiomatic sense of 1 Thess. iv. 6.

<sup>38</sup> "Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her" (2 Sam. xiii. 15).

<sup>39</sup> Compare the distinction in Bereshith Rabbah rv. between controversy which is for the ordering of the world, and that which is for its disordering. "To the Name of Heaven, means, for the establishment of the truth of a matter, or to convince of transgression; and not to shew superiority, or to gain a reputation" (A†). For the expression cf. εἰς ὄνομα προφήτου... δικαίου... μαθητοῦ (Matt. x. 41, 42), and see rv. 16. Direct mention of God is avoided by the use of שׁמַי, as in rv. 7 and elsewhere.

<sup>40</sup> The controversies of Shammai and Hillel, and of their followers, fill a large space in the Talmud. Shammai is self-asserting, and Hillel yielding (p. 37), but the canon is according to Hillel. "Said R. Abba, Said Shemuel, Three years disputed Beth Shammai and Beth Hillel: these said, The halakah is according to us, and these said, The halakah is according to us. Bath Qol went forth and said, These and those are words of the Living God, and the halakah is according to Beth Hillel. But if these and those were words of the Living God, how did Beth Hillel merit that the halakah should be fixed according to them? Because they were yielding and lowly, and taught their own

words and those of their opponents together. Nay, more, *they placed the words of Beth Shammai before their own words* (see *Crit. Note*)...Two years and a half disputed Beth Shammai and Beth Hillel: these said, Better for a man not to have been created than to have been created; and these said, Better for a man to have been created than not to have been created. They concluded, Better for a man not to have been created than to have been created: now that he has been created, let him look well to his doings" ('Erubin 13 b). "From the time when Bath Qol went forth, the halakah is always according to Beth Hillel, and whosoever transgresses the words of Beth Hillel deserves death...And where did Bath Qol go forth? R. Bibi in the name of R. Jochanan said, At Jabneh went forth Bath Qol" (T. J. Sotah iii. 4).

"Beth Shammai said, The heavens were created first, and afterwards the earth was created, for it is said, In the beginning God created the heavens and the earth (Gen. i. 1). And Beth Hillel said, The earth was created first, and afterwards the heavens, for it is said, In the day that the Lord God made the earth and the heavens (Gen. ii. 4)...And 'the wise' have said, This and that were created together, for it is said (Is. xlviii. 13), Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together" (Chagigah 1. a See above,



which is not for the name of Heaven? this is the gainsaying of Qorach (Jude 11).

26. Whosoever makes the many<sup>41</sup> righteous, sin prevails not over him; and whosoever makes the many to sin<sup>42</sup>, they grant him not the faculty to repent.

27. Moses was righteous, and made the many righteous, and the righteousness of the many was laid upon him<sup>43</sup>, for it is said, He executed the justice of the Lord and His judgments, WITH Israel (Deut. xxxiii. 21).

Jerobe'am<sup>42</sup> sinned, and caused the many to sin, (and) the sin of the many was laid upon him, for it is said, Because of the sins of Jerobe'am who sinned, and made Israel to sin (1 Kings xiv. 16, &c.).

28. In whomsoever are three things, he is a disciple of Abraham; and three (other) things, a disciple of Bile'am.

29. A good eye, and a lowly soul, and a humble spirit (belong to) the disciple of Abraham: an evil eye<sup>44</sup>, and a

pp. 45, 46; and cf. Bereshith Rabbah, xii.); that is to say the (left) hand created the earth, and the right hand at the same time created the heavens.

The Hillelite theory corresponds to 1 Cor. xv. 46: ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. The three views propounded above may be taken as texts for three philosophies, of *idealism*, *evolutionism*, and *dualism*. Matter was in some systems regarded as essentially evil; and its creation, according to a prevalent symbolism, is fitly attributed to the *left hand*, as YAD is taken to mean.

<sup>41</sup> Sin prevails not over him who leads the many to righteousness, since it would be unseemly that the master should be in Gehinnom whilst his disciples are in Paradise (Joma 87 a). *Ha-rabbim*, οἱ πολλοί (Rom. v. 19), denotes the public, or "the general," and, like *gibbur*, the congregation, is contrasted with *ha-yachid*, ὁ εἷς. "*Reshuth ha-rabbim*" is equivalent to "locus publicus." See Mishnah

Surenhusius, Vol. ii. p. 1.

<sup>42</sup> This saying, in the form, כָּל מִי שְׁחָטָה וְהִחְמִיתָ כֹּן' is cited in Sotah 47 a (cf. Sanhedrin 107 b); and it is added that a magnet, מַגְנֵן שְׂוֹאֵבֶת, suspended the "Sin" of Jerobe'am between heaven and earth. "Three kings have no portion in the world to come...Jerobe'am, Achab, and Manasseh" (Sanhedrin xi. 2). "After this thing Jeroboam returned not from his evil way. What is, *After*? Said R. Abba, After the Holy One, blessed is He, had taken him by his raiment, and said, Turn thee! and I, and thou, and the son of Jesse will walk in the Garden of 'Eden. He said to Him, Who at the head? The son of Jesse at the head! If so, I had rather not." (Sanhedrin 102 a; 1 Kings xiii. 33.)

<sup>43</sup> Moses is reckoned as cooperating with Israel in all their acts of righteousness: "consequently the זכות of the many depends upon him."

<sup>44</sup> The evil eye corresponds to הַקִּנְיָה (iv. 30): the soul, נַפְשׁ, is the seat of תַּאוֹהֶה, or "appetite"; the

swelling soul, and a haughty spirit, to the disciple of Bile'am. And what difference is between the disciples of Abraham and the disciples of Bile'am? The disciples of Bile'am go down to Gehinnom<sup>45</sup>, for it is said, But thou, O God, shalt bring them down into the pit of destruction (Ps. lv. 24); but the disciples of Abraham inherit the Garden of 'Eden, for it is said, That I may cause those that love me to inherit SUBSTANCE<sup>45</sup>; and I will fill their treasures (Prov. viii. 21).

30. R. Jehudah ben Thema said, Be bold as a leopard, and swift as an eagle, and fleet as a hart, and strong as a lion<sup>46</sup>, to do the will of thy **Father which is in Heaven.**

spirit, the seat of ambition, and of the desire for כבוד. Compare the threefold classifications in 1 Joh. ii. 16; Aboth ii. 15. The three evil qualities in question are ascribed to Bile'am in "Midrash R. Thanchuma" (cited by A+), and in Bemidbar Rabbah xx. He had an evil eye, for it is said: "And Balaam lifted up his eyes, and he saw Israel, &c." (Numb. xxiv. 2). He had a grasping soul, for it is said: "If Balak would give me his house full of silver and gold, &c." (xxii. 18). He had a haughty spirit, for, instead of confessing to the messengers of Balaq that God had altogether forbidden him to go, and to curse the people, he said to them: "Get you into your land: for the Lord refuseth to give me leave to go with you" (xxii. 13). "He said to me, It is not consistent with thy honour to go with these, but with their superiors; for he desired my honour. And Balak sent yet again princes, more, and more honourable than they" (ver. 15).

<sup>45</sup> "Four *lāwrai* have no portion in the world to come...Bile'am, and Doeg, and Achithophel, and Gechazi" (Sanhedrin xi. 2).

"How many years old was Bile'am? It is not expressly written, but from

what is written, Bloody and deceitful men [see *Crit. Note*] shall not live out half their days (Ps. lv. 24), he must have been 33 or 34 (that is less than the half of 70) years old. Well hast thou replied to my question! Bile'am's escutcheon appeared to me, and there was written on it, Son of thirty and three years was Bile'am the lame, when captain Phinechas slew him" (Sanhedrin 106 b). This estimate of the age of Bile'am controverts a previous statement that he was living at the time of Pharaoh's edict: "Every son that is born, &c." (Ex. i. 22). He is regarded as a "bloody man," because he occasioned the death of twenty-four thousand Israelites by his advice to Balaq (Numb. xxv. 9; Rev. ii. 14). SUBSTANCE is by Gematria 310 (ש) æons (Sanhedrin 100 a).

<sup>46</sup> This saying is quoted, in connexion with 'Aqiba's, עשה שבתך חול, כן in Pesachim 112 a; but "Rashi" refers to the Pereq, מקום שנהגו (iv. instead of x), and זב, citing "Rashi," refers to Zebachim. For another application of the saying, see Bemidbar Rabbah on the sepulchre of Moses, towards the end of *Seder Balaq*. The Machazor Vitry makes Masseketh אבות end, very appropriately, at the words, אבין שבשמים.



31. *He used to say, The bold of face to Gehinnom<sup>47</sup>; and the shamefaced<sup>48</sup> to the garden of 'Eden. May it be well-pleasing in thy sight, Lord, our God, and the God of our fathers, that thy city may be built in our days; and give us our portion in thy Thorah.*

32. *Ben Bag-bag said, Turn it, and again turn it; for the all is therein<sup>49</sup>, and thy all is therein: and swerve not therefrom, for thou canst have no greater excellency than this.*

<sup>47</sup> The saying, עוֹנוֹת (פְּנִים כו', was probably borrowed in the first instance from Masseketh Kallah, together with other matter from which it was afterwards detached. Although now regarded as part of Aboth, it is not found after, הוּי עוֹ כְּנֹמֶר כו', in Aboth R. N. xli: C has a double reading (p. 23) which confirms the suspicion of its spuriousness; and in Masseketh Kallah there is no evidence that it is quoted from Aboth.

<sup>48</sup> "Bashfulness is a good sign." It is said that a man who has a sense of shame will not readily sin, לֹא בַמַּהֲרָה <sup>ל</sup>הוא חוטא: "and he who has not בושת פנים, of a surety his ancestors stood not on mount Sinai." (Nedarim 20 a; Jalqut i. 301; Mekiltha, בַּהֲרַשׁ מ.)

For prayers against עוֹנוֹת פְּנִים see Excursus v.

<sup>49</sup> Everything is contained in the Thorah: it was the plan according to which the world itself was created (p. 26). "In it, without doubt, are history and tale: proverb and enigma: correction and wisdom: knowledge and discretion: poetry and word-play: conviction and counsel: dirge, entreaty, prayer, praise, and every kind of supplication; and all this in a divine way superior to all the prolix benedictions in human books; to say nothing of its containing in its depths the Names of the Holy One, blessed is He, and secrets of being without end"

(Leb Aboth). Some commentators remark that works on science and philosophy are not needed by the diligent student of Thorah, which contains, not only "all things necessary to salvation," but "all the wisdom of the world." Study Thorah, "and thou wilt not need the books of the philosophers of the nations, and their investigations" (Sforno). Thorah is cheaply purchased by the sacrifice of worldly advantage, for the whole world and its fulness was created in six days, but the Thorah was only given after forty days" (Shemoth Rabbah xlvii; Va-jiqra R. xxx; Chazitha, Cant. viii. 7).

"There is none poor but in knowledge. They say in the West (in Palestine):

דָּדָא בֵּיהּ כּוֹלָא בֵּיהּ דְּלֵא דָא בֵּיהּ מָה בֵּיהּ  
דָּא קִנִּי מָה חֶסֶר דָּא לֹא קִנִּי מָה קִנִּי:

*In whom this is, there is all: in whom this is not, what is there? Hath one gotten this, what lacks? hath he not gotten this, what hath he gotten?"* (Nedarim 41 a).

The clause וְכוּלָךְ בָּהּ, which is peculiar to A, may be illustrated by such expressions as, זֶה כָּל הָאָדָם, This is the whole of man (Ecc. xii. 13); "She is thy life (Prov. iv. 13), and [Deut. xxx. 20] the length of thy days." Compare also the obscure verse Is. xxxviii. 16. The striking, though ill-supported, reading of the



33. *Ben He-he*<sup>50</sup> said, *According to the toil is the reward.*

text (cf. "totus in illis") would account for the occurrence in mss. of ובה תהוי, "and be in it"; on which see *Crit. Note*. In many good mss. והפך is pointed as pi'el, and may therefore be taken as a frequentative.

<sup>50</sup> The names of בן בנ and בן ה' are identified by Gematria. Their sayings are apparently ascribed to Hillel in Aboth R. N. xii. (q. v.), from whom, however, "Bar H. H." is distinguished in Chagigah 9 b. According to one explanation, בן בנ denotes, *Son of proselyte parents*, גר וניורת. According to a scribe's note in the Machazor Vitry, בן ה' denotes a proselyte, one who has become a *Son of Abraham and Sarah*, whose names

were changed by the introduction of the letter ה'. It is added, that "They allude to ben Bag-bag in Qiddushin and Baba Qamma, and to ben He-he in הכל חייבין."

The saying of Ben He-he, like r. 14; n. 7, is in Aramaic. Final ה is often found for א. Cf. כולה in § 32. In Aboth R. N. xii. the saying, besides being (?) attributed to Hillel (with the addition of לכולהון), is immediately afterwards retorted upon Hillel, when he is surprised to find that wheat costs two dinars a measure in one place, and three dinars at a place more remote. It forms an admirable conclusion to the Masseketh, but was doubtless a proverbial saying not peculiar to Aboth.

## ADDENDA.

## THE AGES OF MAN.

He used to say, At five years old, Scripture: at ten years, Mishnah: at thirteen<sup>1</sup>, the Commandments: at fifteen<sup>2</sup>, Thal-mud: at eighteen, the bridal: at twenty<sup>3</sup>, pursuits: at thirty, strength: at forty, discernment: at fifty, counsel: at sixty, age: at seventy, hoariness: at eighty<sup>4</sup>, power: at ninety, decrepitude: at a hundred, it is as though he were dead, and gone, and had ceased from the world.

A metrical paraphrase of the above is given in the commentary *Leb Aboth*. For another way of reckoning the Ages, see p. 22. The Midrash, on Qoheleth i. 2, reckons seven "vanities," corresponding to the seven sons of man. The child of a year is like a KING, adored by all: at two or three he is like a SWINE, dabbling in filth: at ten he bounds like a KID: at twenty he is like a HORSE, neighing and spirited, and desires a wife: when he has married a wife, behold he is like an ASS: when children are born to him, he is shameless as a DOG in procuring the means of sustenance: when he has grown old he is like an APE—if, at least, he is 'am ha-areg; but a son of Thorah, like David, is a king though old (1 Kings i. 1).

SOLON, and HIPPOCRATES "the physician," in Philo, *De Mundi Op.* (Vol. i. 25, 26, ed. Mangey), divided the life of man into *Ten* and *Seven* hebdomads respectively.

<sup>1</sup> After THIRTEEN YEARS the boy becomes a "son of the commandments;" and enters upon the responsibilities of the higher life. Why (asks the Midrash, on Eccl. ix. 14), is the evil *yeger* personified as a "great" king? Because it is thirteen years older than the good *yeger*.

<sup>2</sup> It is commonly said that GEMARA, in the sense "completion," properly denotes the series of discussions upon the "Mishnah," which, with the Mishnah itself, make up the "Thalmud." But it is probable that the root גמרא should be taken in the sense "learn" by rote, in contrast with סבר to *speculate*: a man should first learn, and afterwards speculate, מאי קמ"ל דליגמר איניש והדר לסיבר (Shabbath 63 a). A† remarks that when he has, in the course of five years, learned the settled Mishnah, which is the גמרא of the Thannaim, he should then proceed to learn סברא, that is, "our Thalmud," which we call גמרא. Gemara (cf. Gamra), in the dialect of the Amoraim who arose in Babel, means the unexplained *text of the Mishnah*.

<sup>3</sup> At the age of TWENTY, according to one view, he is *pursued* by "precepts and punishments;" he is persecuted by responsibilities. So C, rejecting the interpretation that *he pursues*, or labours to obtain, the means of sustenance, *sc.* for his family. See Midrash Qobeleth, as above. But since in what follows the man's intrinsic qualities are described, it seems best to interpret the phrase as meaning that this is the time of life at which man is most eager in the pursuit of his ideal: it is the age of activity and enthusiasm, in contradistinction to the later ages of settled strength, wisdom, and influence.

<sup>4</sup> The OCTOGENARIAN *must have possessed* great natural power and vigour, which is now, however, well nigh-exhausted, ואם בנבורה שמונים שנה כן (Ps. xc. 10). In the text we may perhaps treat "power" as a euphemism for its opposite. Cf. סני נהור, a *blind* man.

## PEREQ R. MEIR.

### ON THE ACQUISITION OF THORAH.

All Israel have a portion in the world to come<sup>1</sup>, for it is said, Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified (Sanhedrin xi. 1; Isaiah lx. 21; Rom. xi. 26).

Wise men have taught in the Mishnah tongue; blessed is He that made choice of them and their Mishnah:

1. RABBI MEIR said, Whosoever is busied in Thorah for its own sake merits many things; and not only so, but he is worth the whole world: he is called friend, beloved: loves God, loves mankind: pleases God, pleases mankind. And it clothes him with meekness and fear, and fits him to become righteous, pious, upright and faithful: and removes him from sin, and brings him towards the side of merit. And they enjoy from him counsel, and sound wisdom, understanding, and strength, for it is said, Counsel is mine, and sound wisdom: I am understanding; I have strength (Prov. viii. 14). And it gives him kingdom, and dominion, and faculty of judgment. And they reveal to him the secrets of Thorah; and he is made, as it were, a spring that ceases not, and as a stream that flows on increasing. And he becomes modest, and long-suffering, and forgiving of insult. And it magnifies him and exalts him over all things.

2. Said Rabbi Jehoshua' ben Levi, Every day Bath Qol goes forth from Mount Choreb, and makes proclamation and says, Woe to the creatures for contempt of Thorah, for who-

<sup>1</sup> This saying is repeated before each of the six Peraqim.



soever does not occupy himself in Torah is called "blame-worthy<sup>1</sup>," for it is said, As a jewel of gold in a swine's snout, so is a fair woman which is without discretion (Prov. xi. 22). And it saith, And the tables were the work of God, and the writing was the writing of God, graven upon the tables (Ex. xxxii. 16); read not<sup>2</sup> CHARUTH, graven, but CHERUTH, freedom, for thou wilt find no freeman but him who is occupied in learning of Torah; and whosoever is occupied in learning of Torah, behold he exalts himself, for it is said, And from Matthanah to Nachaliel: and from Nachaliel to Bamoth (Numb. xxi. 19).

3. He who learns from his companion one section, or one canon, or one verse<sup>3</sup>, or one word, (or) even one letter, is bound to do him honour; for thus we find with David king of Israel, who learned not from Achithophel but two things only, that he called him his master, his guide, and his acquaintance,

<sup>1</sup> NAZUF serves as a "not(a)riqon" of נִזְמָה זָהָב בָּאֵף. An example of another species of נוטריקון occurs in Jalqut i. 298 (Mekiltha, ה' בַּחֲרֵשׁ), where: "Honour thy father and thy mother, that thy days may be long," is said to carry with it the alternative, וְאִם לֹא לִמְעַן יִקְצֶרֶן. This latter species is overlooked by Buxtorf s. v., and by his modern editor.

<sup>2</sup> Compare Joh. viii. 32; James i. 25, ii. 12: and see Aboth iii. 8; 'Erubin 54 a; 'Abodah Zarah 5 a; Bemidbar Rabbah xvi; &c.

The exegetical device, אֵל תְּקִר, "Read not" so but so, is often used in the Talmud, when it is desired to attach a preconceived idea to a Scriptural expression by way of אֵל תְּקִר. The אֵל תְּקִר is not to be taken as evidence that an actual various reading was current: on the contrary, the words to which it is prefixed are confessedly the true reading, with which the darshan makes free for a special purpose.

<sup>3</sup> Some system of reckoning by VERSES was employed by the Jews at a very early period (Qiddushin 30 a); but the present division of the Old Testament into chapters and VERSES was introduced later by the Christians, and adopted from them by the Jews. See the Cambridge University MS. Additional 465, of which the "Leaves 245 a—246 a are occupied by a Table of the Christian division of the several books of the Hebrew Bible, drawn up by R. Solomon b. Ishmael...it cannot well be later than the early part of the xivth century, or at least a hundred years before the date of R. Isaac Nathan, whose concordance, begun in 1437, is usually considered the first instance of the Jewish adoption of the Christian chapters for any purpose. The introduction shews that it was here used for the purpose of ready reference in the continually recurring controversies with the Christians" (Schiller-Szinessy's CATALOGUE, Vol. i. p. 17, on MS. No. 13).

for it is said, But it was thou, a man mine equal, my guide, and mine acquaintance (Ps. lv. 14). And is there not an argument from the greater to the less, that as David king of Israel, who learned not from Achithophel but two words only, called him his master, his guide, and his acquaintance, he who learns from his companion one section, or one canon, or one verse, or one word, or even one letter, is so many times the more bound to do him honour? And honour is nothing but *Thorah*, for it is said, The wise shall inherit honour (Prov. iii. 35). And the perfect shall inherit good (Prov. xxviii. 10). And good is nothing but *Thorah*, for it is said, For I give you good doctrine, forsake ye not my *Thorah* (Prov. iv. 2).

4. This is the path of *Thorah*: A morsel with salt<sup>1</sup> shalt thou eat; Thou shalt drink also water by measure (Ezek. v. 11); and shalt sleep upon the ground, and live a life of painfulness, and in *Thorah* shalt thou labour. If thou doest thus, Happy shalt thou be, and it shall be well with thee (Ps. cxxviii. 2): "happy shalt thou be" in this world; "and it shall be well with thee" in the world to come (iv. 3).

5. Seek not greatness for thyself, and desire not honour. *Practise more than thou learnest*. And lust not for the table of kings, for thy table is greater than their table, and thy crown greater than their crown, and faithful is thy task-master who will pay thee the wage of thy work.

6. Greater is *Thorah* than the priesthood, and than the kingdom; for the kingdom is acquired by thirty degrees, and the priesthood by four and twenty, and the *Thorah* is acquired by forty and eight things. And these are they, by learning, by a listening ear, by ordered speech, by discernment of heart, by dread, by fear, by meekness, by cheerfulness, by pureness, by attendance upon the wise, by discussion with associates, by the argumentation of disciples, by sedateness; by Scripture, by *Mishnah*; by little traffic, by little intercourse, by little luxury, by little sleep, by little converse, by little merriment; by long-suffering, by a good heart, by faith in the wise, by acceptance of chastisements; he that knows his place, and that rejoices in his portion, and that makes a fence to his

<sup>1</sup> This is a Talmudic phrase for a poor man's fare (Berakoth 2 b).



words, and does not claim merit to himself; he is loved, loves God, loves mankind, loves righteousness, loves uprightness, loves reproofs; and retires from honour, and puffs not up his heart with his learning, and is not forward in decision; bears the yoke with his associate, and inclines him to the scale of merit, and grounds him upon the truth, and grounds him upon peace (I. 19); and settles his heart to his study; asks and answers, hears and adds thereto; he that learns in order to teach, and that learns in order to practise; that makes his master wiser, and that considers what he has heard, and that tells a thing in the name of him that said it. Lo, thou hast learned that whosoever tells a thing in the name of him that said it, brings redemption to the world, for it is said, And Esther told it to the king in the name of Mordekai (Esth. ii. 22).

7. Great is Thorah, which gives life to those who practise it in this world and in the world to come, for it is said, For they are life unto those that find them, and health to all their flesh (Prov. iv. 22); and it saith, It shall be health to thy navel, and marrow to thy bones (Prov. iii. 8); and it saith, She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her (Prov. iii. 18); and it saith, For they shall be an ornament of grace unto thy head, and chains about thy neck (Prov. i. 9); and it saith, She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee (Prov. iv. 9); and it saith, For by me thy days shall be multiplied, and the years of thy life shall be increased (Prov. ix. 11); and it saith, Length of days is in her right hand; and in her left hand riches and honour (Prov. iii. 16): and it saith, For length of days, and years of life, and peace, shall they add to thee (Prov. iii. 2).

8. Rabbi Shime'on ben Jehudah, in the name of Rabbi Shime'on ben Jochai, said, Comeliness, and strength, and wealth, and honour, and wisdom, and age, and hoariness, and sons, are comely to the righteous; and comely to the world, for it is said, The hoary head is a crown of glory; it is found in the way of righteousness (Prov. xvi. 31); and it saith, The glory of young men is their strength: and the



beauty of old men is the grey head (Prov. xx. 29); and it saith, Sons' sons are the crown of old men; and the glory of sons are their fathers (Prov. xvii. 6); and it saith, Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously (Is. xxiv. 23).

Rabbi Shime'on ben Manasia said, These (?) seven qualities which the wise have reckoned to the righteous were all of them confirmed in Rabbi and his sons.

9. Said Rabbi Jose ben Qisma, Once I was walking by the way, and there met me a man, and he gave me "Peace;" and I returned him "Peace." He said to me, Rabbi, from what place art thou? I said to him, From a great city of wise men, and doctors, am I. He said to me<sup>4</sup>, Rabbi, should it be thy pleasure to dwell with us in our place, I will give thee a thousand thousand dinars of gold, and goodly stones, and pearls. I said to him, If thou shouldest give me all the silver, and gold, and goodly stones, and pearls that are in the world, I would not dwell but in a place of Thorah; and thus it is written in the book of Psalms, by the hands of David, king of Israel, The law of thy mouth is better unto me than thousands of gold and silver (Ps. cxix. 72)...because in the hour of a man's decease not silver, nor gold, nor goodly stones, and pearls accompany the man, but Thorah and good works alone, for it is said, When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee (Prov. vi. 22). "When thou goest, it shall lead thee," in this world: "when thou sleepest, it shall keep thee," in the grave: "and when thou awakest, it shall talk with thee," in the world to come. And it saith, The silver is mine, and the gold is mine, saith the Lord of hosts (Hagg. ii. 8).

10. *Five*<sup>5</sup> possessions possessed the Holy One, blessed is He,

<sup>4</sup> Observe the absence of conjunctions: "I said to him...said he to me," &c. The same peculiarity is found in parts of the New Testament. Cf. Joh. iv., xxi., which are quite in the

Talmudic style.

<sup>5</sup> The text of *℣* reads, *Four* possessions, instead of *five*. Cf. note κ. Gen. xiv. 19 is no proof that Abram was a קנין.

in his world, and these are they: THORAH, one possession; HEAVEN AND EARTH, one possession; *Abraham, one possession*; ISRAEL, one possession; THE SANCTUARY, one possession. Thorah, whence? because it is written, The Lord possessed me in the beginning of his way, before his works of old (Prov. viii. 22); Heaven and Earth, whence? because it is written, Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest (Is. lxvi. 1)? and it saith, O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy possessions (Ps. civ. 24); Abraham, whence? because it is written, And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth (Gen. xiv. 19); Israel, whence? because it is written, Till thy people pass over, O Lord, till the people pass over, which thou hast possessed (Ex. xv. 16); and it saith, To the saints that are in the earth, and to the excellent, in whom is all my delight (Ps. xvi. 3); the Sanctuary, whence? because it is written, The place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established (Ex. xv. 17); and it saith, And he brought them to the border of his sanctuary, even to this mountain, which his right-hand had possessed (Ps. lxxviii. 54).

11. Whatsoever the Holy One, blessed is He, created in his world, he created not but for his glory, for it is said, Every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him (Is. xliii. 7); and it saith, The Lord shall reign for ever and ever (Ex. xv. 18).

Rabbi Chanania ben 'Aqashia said<sup>1</sup>, The Holy One, blessed is He, was pleased to give merit to Israel: therefore he multiplied unto them Torah and precepts, for it is said, The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable (Is. xlii. 21).

<sup>1</sup> This saying is repeated at the end of each of the six Peraqim.

## EXCURSUS I.

### Thorah. Qabbalah. The Decalogue. (See i. 1, p. 25).

1. It is very important to notice some of the uses of the words Thorah and Qabbalah. Those of the latter are especially striking.

"We have two Thoroth (said Shammai in reply to a would-be proselyte), the written Thorah, תורה שבכתב, and the oral Thorah תורה שבעל פה (Shabbath 31 a). Some things were communicated by mouth, and some things were communicated by writing, and we should not know which of them are the more precious but for what is said:—"for after the tenor of (על פי) these words I have made a covenant with thee and with Israel" (Ex. xxxiv. 27). This shews that those which were BY MOUTH (בפה) are the more precious (T. J. Peah II. 6. Cf. T. J. Megillah iv. 1; T. B. Gittin 60 b). In T. J. Berakoth I. 7 it is said in the course of a discussion, in the name of R. Jochanan: "Words of Soferim are akin to words of Thorah and more beloved than words of Thorah, for (Cant i. 2), Thy LOVE is better than WINE (sc. of the Thorah)":

דורים דברי סופרים לדברי תורה וחביבים יותר מדברי תורה. כי טובים דורין  
מיין.

It is added that whereas the Thorah contains both *light* and *weighty* precepts, the words of the Soferim are all of the latter class, חמורים. He who transgresses their words deserves death, for "whoso breaketh an HEDGE, a serpent shall bite him" (Eccl. x. 8). In 'Abodah Zarah II. 5 it is discussed whether the reading in Cant. i. 1 is דורִיךְ or דוֹרִיךְ, and the decision is given in favour of the former. That is to say, the congregation of Israel addresses God (not *vice versa*), and says, as it is further explained in the Gemara (35 a): "Lord of the world, the words of Thy love are sweeter unto me than the wine of Thorah." The authority of the Thorah was final, and its decisions without appeal, as is expressed for example by the saying, *That which is of the Thorah needs not confirmation*, ודאורייתא, לא בעי חיזוק (Rosh ha-Shanah 19 a, cf. Jebamoth 85 b), whereas words of Soferim do need חיזוק, *confirmation*. Upon the latter compare Kethuboth 83 b, 84 a, where it is said that, "The wise have confirmed, or given force (עשו חיזוק) to, their words more than—or as much as—to those of Thorah." In R. ha-Shanah 19 a it is said by ר' אשי, that "words of Qabbalah are like to words of Thorah." Other sayings tending to the exaltation of παράδοσις and scribe-law might be given; but in drawing inferences from them allowance must be made for their rhetorical and



dialectic character. They are commonly put forward as private opinions in debate, rather than as authoritative decisions.

The word **Thorah** has a special application to the Pentateuch, or Law of Moses (Deut. i. 5; Josh. viii. 31; 1 Kings ii. 3; Luke xxiv. 44; Joh. i. 17); but it is also applied to the remaining Scriptures. Thus in Sanhedrin 91 b the verses Josh. viii. 30; Ps. lxxxiv. 5; Is. lii. 8 are cited as Thorah. But the preeminence of Thorah as compared with the remaining Scriptures is brought out by the saying of R. Jochanan in T. J. Megillah i. 7: "The Prophets and the Hagiographa will cease but the five Books of Thorah will not cease." Resh Laqish adds that the Book Esther likewise, and the הלכות of the oral Thorah will never cease, for הליכות עולם לו (Hab. iii. 6).

2. The word **Qabbalah** means *διαδοχή*, and denotes *tradition* (*παράδοσις*), regarded from the point of view of reception. It is applied not only to what is generally understood by *TRADITION*, but even to the Prophetic Scriptures and the Hagiographa<sup>1</sup>, as below:

(i) MISHNAH Tha'anith II. 1 (Joel ii. 13):

ובקבלה הוא אומר וקרעו לכם לבבכם ואל בגדיכם.  
and in QABBALAH he saith, And rend your heart, &c.

(ii) T. J. Kilaim ix. 1 (Ezek. xlv. 17):

פירש בקבלה ולא יעלה עליהם צמר בשרתם כו'.

(iii) T. J. Niddah III. 3 (Ps. cxxxix. 16):

ועליו הוא מפורש בקבלה גולמי ראו עיניך כו'.

(iv) Rosh ha-Shanah 7 a (Zech. i. 7):

אמר רבינא דבר זה מתורת משה רבינו לא למדנו מדברי קבלה למדנו ביום עשרים וארבעה לעשתי עשר חדש הוא חדש שבט.

Said Rabina, This matter we have learned not from the Thorah of Mosheh our lord: from words of QABBALAH we have learned it, "Upon the four and twentieth day of the eleventh month, which is the month Sebat..."

(v) Niddah 25 a (Job x. 10):

ועליו מפורש בקבלה הלא כחלב תתיכני וכנגבי' תקפיאני כו'.

(vi) Mekiltha, מס' דפסחא ד' (Cant. iv. 12):

ועליהם מפורש בקבלה גן נעול אחותי בלה גל נעול מעין חתום.

(vii) Mekiltha, מס' דפסחא ד"ד (Jer. ii. 2):

ועליהם מפורש בקבלה הלוך וקראת באוני ירושלם.

(viii) Sifra, מס' דמלואים (Mal. ii. 5):

ומנין שאהרן רודף שלום בישראל שנאמר ויראו כל העדה כי נוע אהרן ויבכו את אהרן שלשים יום כל בית ישראל... וכן הכתוב מפורש על ידי אהרן בקבלה בריתי היתה אתו החיים והשלום שחיה רודף שלום בישראל כו'.

<sup>1</sup> See Excursus III. § 4; and Zunz, *Gottesdienstl. Vorträge*, p. 44.

And whence (appears it) that Aaron pursued peace in Israel? Because it is said, "And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel" (Numb. xx. 29, see p. 35)... And thus is the SCRIPTURE<sup>1</sup> interpreted of Aaron in QABBALAH: "My covenant was with him of life and peace," because he pursued peace in Israel.

(ix) Sifre on Numb., פסקא ק"ב (Ps. l. 20; Is. v. 18):

עליו מפורש בקבלה תשב באחיק תדבר בבו אמך תתן דופי אלה עשית והחרשתי דמית היות אחיה כמוך כסבור אתה שמא כדרכי בשר ודם דרכי המקום אוכיתך ואערכה לעיניך בא ישעיה ופירש בקבלה הוי מושבי העון בחבלי השוא וכעבותות העגלה חטאה תחילתו של הטא הוא דומה לחוט של כוכיא אבל סופו (להיות) כעבותות העגלה חטאה ר' אומר העושה מצוה אחת לשמה אל ישמח על אותה מצוה שלסוף גוררת מצות הרבה והעובר עבירה אחת אל ידאג עליה לסוף שגוררת עבירות הרבה שמצוה נוררת מצוה ועבירה נוררת עבירות:

It is expressly said thereupon in QABBALAH, "Thou sittest and speakest against thy brother, &c."... Isaiah came and interpreted in QABBALAH, "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cartrope." (The remainder of the passage illustrates Aboth iv. 5, q. v.)

(x) Sifre on Deut., פסקא מ"ח (Eccl. x. 8):

בא שלמה ופירש עליו בקבלה ופורץ גדר ישכנו נחש. הא למדת שכל הפורץ גדרים של חכמים לסוף פורעניות באים עליו ר"ש בן יוחי אומר הרי הוא נפש שבעה תבוס נופת כו'.

Solomon came and interpreted it in QABBALAH, "and whoso breaketh an hedge, a serpent shall bite him." Lo! thou hast learned that whoso breaketh hedges (cf. I. 1) of the wise, eventually punishments come upon him. R. Sh. ben Jochai said, Behold he is "A full soul that loatheth an honeycomb" (Prov. xxvii. 7).

In the above examples, to which more might be added, we find quoted as QABBALAH, or tradition, Isaiah, Jeremiah, Ezekiel, Joel, Zechariah, Malachi, Psalms, Job, Song of Songs, Ecclesiastes. The Pentateuch alone is called THORAH (iv), or SCRIPTURE (viii), while other Books are expressly described as being, on the contrary, QABBALAH. This mode of speaking may be assumed to be a survival from a remote period at which the Pentateuch alone had been accepted as canonical; for it could scarcely have arisen in comparatively recent times. It must be taken into account in the discussion whether the Sadducees rejected "tradition" only, for a difficulty may arise in defining accurately what was understood by "tra-

<sup>1</sup> Miqra also is used specially of the Pentateuch. See below § 3, iii. b.

dition." Granted that they accepted all the canonical books, what weight would they have allowed, when their distinctive tenets were at stake, to an argument from a Prophet which appeared to contradict the Torah, or Pentateuch, to which a marked preeminence was and is assigned by Jews in general? Cf. Excursus III.

3. On the Jewish division of the **Decalogue**, which differs from our division of the so-called "Ten Commandments," see Excursus IV.

The Decalogue is sometimes singled out as the revelation to Moses from Sinai. At other times the conception of revelation is idealised, and it is said that all Scripture, Mishnah, and Gemara were made known to Moses. A connecting link between these extremes is the view that the entire Law is latent in the Decalogue; in accordance with which view special treatises have been written—as by Sa'adiah Gaon (cf. Rashi on Ex. xxiv. 12), and the author of the anonymous treatise in the Cambridge University MS. *Additional* 493—in which each of the 613 commandments is referred to some one of the "Ten Words" of the Decalogue. The number of the commandments is given in Makkoth 23 b: "613 commandments were spoken to Moses—365 *negative*, according to the number of days in the solar-year; and 248 *positive*, corresponding to the members of the human body... הורה by Gematria is equal to the number 611. The other two, אנכי and לא יהיה לך (i.e. the first and second of the Ten Words), we heard הבורה "בפי הנבורה." The next page gathers up the whole 613 successively into 11, 6, 3, 1, as follows. First comes David who rests them all upon eleven, according to clauses of Ps. xv. 2—5, from הולך חמים, to ויטהר בו. Then Isaiah (xxxiii. 15) rests them on six. Micah (vi. 8) on three. Amos (v. 4) on the one, "seek ye ME." But this, says Rab Nachman bar Isaac, may mean, דרשוני בכל התורה כולה; and he prefers to rest them upon a saying in Hab. ii. 4, which assumes great prominence in the New Testament likewise (Rom. i. 17; Gal. iii. 11; Heb. x. 38), וצדיק באמונתו יחיה, And the just shall live by his "FAITH."

The following are some of the statements which have to be taken into account in estimating the Rabbis' views of revelation. It is evident that some of their dicta were not intended to be taken literally, but are the paradoxes of idealists, which leave us in some doubt as to how much they supposed to have been revealed explicitly to Moses.

(i) T. J. Megillah iv. 1:

מקרא משנה ותלמוד ואגדה ואפילו מה שתלמיד וותיק עתיד להורות לפני רבו כבר נאמ' למשה מסיני.

Scripture, Mishnah, and Talmud, and Agadah, and even that which the diligent scholar was destined to point out before his master, were already spoken to Moses from Sinai.



## (ii) T. B. Megillah 19 b:

... מאי דכתיב ועליהם ככל הדברים אשר דבר ה' עמכם בהר מלמד שהראהו הקב"ה למשה דקדוקי תורה ודקדוקי סופרים ומה שהסופרים עתידין לחדש.

## (iii) Berakoth 5 a:

... מאי דכתיב ואתנה לך את לוחות האבן והתורה והמצוה אשר כתבתי להורותם לוחות אלו עשרת הדברות תורה זה מקרא והמצוה זו משנה אשר כתבתי אלו נביאים וכתובים להורותם זה הנמרא מלמד שכולם נתנו למשה מסיני.

What means the Scripture: "And I will give thee (*a*) the tables of stone; (*b*) the Torah; (*c*) the commandment; (*d*) which I have written; (*e*) that thou mayest teach them" (Ex. xxiv. 12)? The expressions signify, (*a*) the Decalogue; (*b*) Miqra (= Scripture, or Pentateuch); (*c*) Mishnah; (*d*) Prophets and Hagiographa; (*e*) Gemara—all of which are shewn to have been given to Moses from Sinai.

## (iv) Shemoth Rabbah xxviii:

"And God spake ALL these words, saying—" Said R. Isaac, What the prophets were about to prophesy in every generation they received from Mount Sinai, for thus Moses said to Israel (Deut. xxix. 14) ואת אשר איננו, עמנו עומד היום, but simply, עמנו היום. These are the souls (of those) about to be created, who had no substance, and of whom "standing" could not be predicated. Although they existed not in that hour, each one of them received his own. Cf. Mal. i. 1, "...IN THE HAND OF Malachi" (not IN THE DAYS OF Malachi), because the prophecy was already IN HIS HAND from Mount Sinai, but till that hour authority had not been given him to prophesy. And so Isaiah (xlvi. 16) says, מעת היותה, אני, from the day that the Torah was given on Sinai there I was, and received this prophecy, "and now the Lord God and His Spirit hath sent me." Till then authority had not been given him to prophesy. And not all the prophets only, but also the sages that were to arise in successive generations, each one of them received his own from Sinai, according to the scripture: "These words the LORD spake unto all your assembly...with a great voice, AND HE ADDED NO MORE" (Deut. v. 22). R. Jochanan said, Each voice was divided into seven voices, and they were divided into seventy tongues.

## (v) Jalqut i. 285 (cf. Mekilta and Thanchuma):

"All the Ten Words were spoken superhumanly with a single utterance (דבור)...It is said that all the דברות in the Torah were spoken with a single דבור."

The oral Halachoth given to Moses on Sinai are said in T. J. Peah ii. 6 to have been all embodied in the Mishnah: but elsewhere we read that very much of the original tradition is lost.

## EXCURSUS II.

### The Great Synagogue. (See i. 1, p. 25.)

#### 1. *The period of the MEN OF THE GREAT SYNAGOGUE.*

From statements in Aboth about the Great Synagogue it would seem that it was regarded as comprising a *succession* of teachers, for (1) the "Prophets" previously spoken of belonged to successive generations, and (2) Simon Justus himself is said to have been one of the last of the Great Synagogue, which must therefore have covered the interval between the cessation of "prophecy" and the date, or supposed date, of Simon. That the chain was intended to be continuous appears likewise from Peah II. 6 (A, fol. 4 a) where it is said (see p. 28) that the PAIRS received from the PROPHETS:

אמ' נחום הלביר מקובל (א) מר' מישא שקיבל מאבא שקיבל מן הזוגות שקיבלו מן הנביאים הלכה למשה מסיני הורע את שרתו בו.

In Aboth R. N. I. the line of succession from Moses is given in the form: *Joshua: Elders: Judges: Prophets: Hag., Zech., Malachi: G.S.*

The Great Synagogue (as we may conclude in accordance with a prevalent tradition, which attributes its establishment to Ezra) arose some time after the return from the Captivity, and included "*alle die bis zum Simon an der Spitze der Gesetzlehre in Judäa standen*" (Jost, *Gesch.* A. 42). It was natural however that later generations—led partly by the popular tendency to simplify the more obscure parts of history by the summation of scattered events, and partly by the desire to make the Great Synagogue seem still greater, and its decisions more venerable—should have come to regard the various Traditions relating to it as marking a single epoch. It is accordingly said to have been a college consisting of 120 contemporaries, all of whose names are recorded in the Holy Scriptures. Their number is determined from a comparison of Berakoth 33a with Megillah 17b; the expression *מאה ועשרים זקנים* in the one passage corresponding to, *ובתם כמה נביאים*, "120 elders, including several prophets," in the other. The number of 120 is made up from the 84 (or 83, LXX. and T. J. Chagigah III. 8) signatories mentioned in Neh. x. 2—28: the 33 (or 34) "prophets" supposed to be named in Neh. viii. 4, 7 and ix. 4, 5; and the 3, Chaggai, Zekariah, and MALACHI (whom Targum Jonathan on Mal. i. 1 identifies with EZRA). To account for the number of 85 (for 84) "elders" in T. J. Megillah i. 7 it has been proposed to insert a name before *וישע* in Neh. x. 10, or to include EZRA. In T. J. Berakoth II. 4 the number 120 is said to include upwards of 80 prophets. Herzfeld, to whose *Geschichte*, &c. (i. 381, Excurs. 12), the reader may be referred for additional details, rightly regards the number 120 as fictitious, whether it be assumed to be

the number of the Great Synagogue at any one epoch, or the sum total of its numbers in successive periods. In the pages following he attempts to identify it with the Synhedrin. Its name is not mentioned by Josephus or Philo; but some have imagined a reference to it in 1 Macc. vii. 12; xiv. 28. Little, however, is known about the MEN OF THE GREAT SYNAGOGUE, except that the Mishnah regards them as having received the Tradition from the Prophets, and preserved it down to the age of Simon Justus. The passage of Aboth which gives the lower limit is cited, together with i. 19, in T. J. Megillah iii. 7:

תמן תנינן שמעון הצדיק היה משיירי כנסת הגדולה הוא היה אומר על ג' דברים העולם עומד על התורה ועל העבודה ועל גמילות חסדים ושלשתן בפסוק אחד ואשים דברי בפיך כו.  
תמן תנינן רבן שמעון בן גמליאל אומר על ג' דברים העולם עומד על הדין ועל האמת ועל השלום ושלשתן דבר אחד... אמר רבי מנא ושלשתן בפסוק אחד אמת ומשפט שלום כו.:

## 2. *The work of the Great Synagogue.*

...וכיון שעמדו אבה"ג החזירו הגדולה ליושנה

And when the men of the Great Synagogue arose, they restored the GREATNESS to its pristine state.

T. J. Berakoth vii. 4; Megillah iii. 8.

In a parallel passage of the Babli (Joma 69 b) we find: "Why was their name called the men of the Great Synagogue? Because they restored the crown to its pristine state, *שהחזירו עטרה ליושנה*," where the crown might refer to THE NAME, or to the Torah (Aboth iv. 19); but, as in the "Jerushalmi," the Scripture-proofs adduced favour the reading *גדולה* rather than *עטרה*. Their work, as suggested by their "Three Words" in Aboth i. 1, was to define, to teach, and to develope, the Law. Their first saying, "Be deliberate in judgment," is applied in Aboth R. N. i. to the gradual formation of the Canon. "At first it was said that PROVERBS, SONG OF SONGS, QOHELETH<sup>1</sup> were apocryphal, because they spoke *παρὰβολάς*, and that they were not of the Kethubim, until the men of the Great Synagogue arose and interpreted them." It is said that they "wrote down (כתבו) EZEKIEL, and the TWELVE (minor prophetic books), DANIEL, and MEGILLATH ESTHER" (Baba Bathra 15a); and that they composed *inter alia* the "18 Benedictions" of the Jews' Prayer-Book. The Masorah also is attributed to them (Buxt. Tiber. Pt. I., cap. x.). Lastly, besides fixing the Canon it was necessary to "make a fence to the Torah": to surround it with a MARGIN of casuistry: to evolve the principles which underlay its words: to develope and apply its decrees, accommodating them to the varied requirements of the time.

<sup>1</sup> This book was long disputed. "QOHELETH does not defile the hands, according to Beth Shammai: but Beth Hillel say it defiles the hands" ('Edioth v. 3).



### EXCURSUS III.

#### Antigonus. Zadok. Sadducee. (See i. 3, p. 27.)

1. According to a Jewish tradition, it was the saying of Antigonus, in Aboth i. 3, which gave rise to Sadduceeism. The great authority for this view of the case is Aboth de-Rabbi Nathan, Chapter V. :

אנטיגנוס אייז סוכו קבל משמעון הצדיק ה'הא אל תהיו כעבדים המשמשין את הרב ע'מ לקבל פרס אלא היו כעבדים המשמשין את הרב שלא ע'מ לקבל פרס ויהי מורא שמים עליכם כדי שיהיה שכרם כפול לעתיד לבא. אנטיגנוס אייז סוכו היו לו שני תלמידים שהיו שונין בדבריו שונין היו לתלמידים ותלמידים לתלמידיהם עמדו ודקדקו אחריהן ואמרו מה ראו אבותינו לומר אפשר שיעשה פועל מלאכה כל היום ולא יטול שכרו ערבית אלא אלו יודעין אבותינו שיש העולם הבא ויש תהיית המתים לא היו אומרים כך עמדו ופרשו מן התורה ונפרצו מהם שתי פרצות צדוקין ובייתוסין. צדוקין על שם צדוק בייתוסין על שם בייתוס שהיה משתמש בכלי כסף וכלי זהב כל ימיו לא היתה דעתו גסה עליו אלא צדוקין אומ' מסורה בית פרושין שהן מוצעין עצמן בעולם הזה ובעולם הבא אין להן כלום<sup>1</sup> :

"Antigonus of Soko received from Shime'on ha-Çaddiq. He used to say, Be not as slaves that serve the Rab on the terms of receiving recompense ; but be as slaves that serve the Rab not on the terms of receiving recompense ; and let the fear of Heaven be upon you ; that your reward may be doubled for the time to come.

Antigonus of Soko had two disciples, who repeated his words : and they repeated them to [their] disciples, and their disciples to their disciples. THEY AROSE, and refined after them, and said, What did our fathers imagine, in saying that a labourer might do work all the day and not receive his reward at evening ? Nay, but if our fathers knew that there was the world to come, and that there was a revival of the dead, they would not have spoken thus. THEY AROSE and separated from the Torah ; and two sects were formed from them *Çaduqin* and *Baithusin* ; Çaduqin, after the name of Çadoq : Baithusin, after the name of Baithos, who was served in vessels of silver and vessels of gold all his days : his mind was not puffed up [or, were served

<sup>1</sup> For a transcript of the above from a Bodleian MS. (No. 408, fol. 72) I am indebted to Dr Neubauer. The usual reading of the latter portion is as follows :

והיו משתמשים...כל ימיהן שלא היתה דעתן נסה עליהם כל.

all *their* days: *their* mind, &c.!: but the Çaduqin said, The Pharisees have a tradition that they must worry themselves in this world; and in the world to come there is naught for them."

The above, which is also cited in the 'Aruk, seems to represent Sadduceism, &c. as having arisen from the perversion and misunderstanding of the saying of Antigonus, not immediately, but after the lapse of a considerable period. If, however, Çadoq and Baithus, or Boethus, were not the actual originators of the heresies in question, why were those heresies named after them? But Maimonides on Aboth i. 3, and 'Obadiah of Bertinoro on Jadaim iv. 6, describe Çadoq and Baithus as the actual heresiarchs. For another reading of the passage see *Appendix*. It is an open question whether Aboth R. N. v. embodies an authentic tradition, or a mere theory based upon an assumption that Judaism had been in the same phase of development from time immemorial, and that Sadduceism could never have been otherwise than reactionary.

## 2. *The Sadducees "Sons of ZADOQ."*

Geiger's theory<sup>1</sup> was that the Çadoqites<sup>2</sup> were a sacerdotal conservative party, named after the Çadoq who anointed Solomon (1 Kings i. 39). Ezekiel several times speaks of the Sons of ÇADOQ, בְּנֵי צָדֹק, and he expressly describes them as the priestly family κατ' ἐξοχήν, to the exclusion of other Levites: "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity...they shall not come near unto me, to do the office of a priest unto me...But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But **THE PRIESTS** the Levites, **THE SONS OF ZADOK**<sup>3</sup>, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God" (Ezek. xlv. 10—15). Passing on to the New Testament, we find the Sadducees mentioned in the Synoptic Gospels as opponents of the Pharisees: in St John's Gospel they are not mentioned at all, but the combination CHIEF PRIESTS and Pharisees (vii. 32, 45; xi. 47, 57; xviii. 3) occurs instead of Pharisees and SADDUCEES (Matt. iii. 7; xvi. 1—12; Acts xxiii. 7); and the identification of the Sadducees with the sacerdotal party seems to be completed by Acts v. 17, ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, κ.τ.λ. We see then that Çadoq was a venerable priestly name of the age of Solomon: that the sons of Çadoq were singled out as **THE** priestly line from the captivity and thenceforward; and that the Çadoqites were still the priestly party in Apostolic times. Hence it may be granted

<sup>1</sup> *Urschrijt*, pp. 20, &c.

<sup>2</sup> On the derivation from צָדֹק, see above, p. 3.

<sup>3</sup> Cf. 2 Chron. xxxi. 9, 10: "Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah **THE CHIEF PRIEST OF THE HOUSE OF ZADOK** answered him..."

that Geiger's theory is not devoid of probability, although on the other side it is urged, "that not a single trace of this supposed designation of **SONS OF ZADOK** occurs in the Jewish post-exile literature—which would be altogether inexplicable, had that name been in general use."

3. According to the last mentioned theory, Sadduceeism was of ancient growth: according to Aboth R. N. v. it was a comparatively modern phase of opinion. The two theories have been combined by supposing that the "Sadducees" belonged to the ancient Zadoq-party, but that their views were coloured at a later period by an infusion of GREEK thought.

#### 4. *The tenets of the SADDUCEES.*

The Sadducees said, *μη εἶναι ἀνάστασιν* (Matt. xxii. 23), and our Lord answers by an indirect argument from the Pentateuch<sup>1</sup>, instead of bringing proofs of a more obvious and direct kind from other parts of Holy Scripture. Hence it has been inferred that they accepted the Pentateuch only, and rejected the Nebiim and Kethubim. On the other side it is asserted that this inference is wholly inaccurate: that they accepted the three divisions of the Old Testament, and rejected only the extra-Scriptural "Tradition," and scribe-law. The truth, perhaps, lies *in medio*. The Jews in general esteemed, and still esteem, the Pentateuch more highly than the Prophets and Hagiographa:

ולכך אני אומ' שנקראו נביאים וכתובים דברי קבלה שהיו מקובלין [בהן]  
ובאין מימות משה ומכל מקום אינן שוין לחמשה ספרים שכולן מצות וחוקים כו':

"And therefore I say that the **PROPHETS** and **HAGIOGRAPHA** are called words of **QABBALAH**, because they were received by *διδασχῇ*, and they came from the days of Moses; and by no means are they equal to the **FIVE BOOKS**, which are all precepts; and ordinances, &c."

If the Sadducees were of the number of those who insisted most strongly upon the superior authority of the Pentateuch, it might in certain cases be nearer to the truth to say that they rejected the Prophets and Hagiographa, than to say that they accepted them. If a Prophet were quoted in opposition to Moses, they would have questioned the authority of the Prophet. For examples of such alleged contraveties, compare **Makkoth 24a**:

א"ר יוסי בר חנינא ארבעה נזרות נזר משה רבינו על ישראל באו ארבעה  
נביאים וביטלו כו' :

"Said R. Jose bar Chanina, Four **נזרות** pronounced Moses our Lord upon Israel: four prophets came and made them void<sup>3</sup>. Moses said (Deut. xxxiii. 28), Israel then shall dwell in safety... **Amos** (vii. 5), Cease, I beseech Thee, &c. Moses said (Deut. xxviii. 65), And among these nations

<sup>1</sup> For illustrations, see Lightfoot's *Hor. Hebr.* on Matt. xxii. 32; Joh. iv. 25.

<sup>2</sup> See col. 2 of the commentary on **Aboth** in the MS. A†. A omits בהן.

<sup>3</sup> *Νόμον οὐκ καταργούμεν* [= בטל] *ἀπὸ τῆς πίστεως*; (Rom. iii. 31).



thou shalt find no rest: Jeremiah (xxxi. 2), Israel, when I went to cause him to rest. Moses said (Exod. xx. 5), *Visiting the iniquity of the fathers upon the children*: Ezekiel (xviii. 20), *The soul that sinneth, it shall die*. Moses said (Lev. xxvi. 38), And ye shall perish among the heathen: Isaiah (xxvii. 13), And it shall come to pass in that day, that the great trumpet shall be blown..."

It would follow that a party answering more or less closely to the description of the Sadducees must have existed, under some name or other, before the times of Antigonos, if we might assume that there was a time at which the Pentateuch was the whole BIBLE, and the other books had not as yet been fully recognised as canonical; but their comparative depreciation of the other books would have a tendency to diminish in course of time, when these had once been generally received into the Canon. "The Sadducees," writes Josephus (Ant. xiii. 10. 6), "are able to persuade none but the rich, and have not the populace obsequious to them." Their influence was on the wane, and it received a fatal blow in the destruction of Jerusalem. Their power as a sacerdotal oligarchy then vanished, and in after times the name Sadducee was freely used (p. 54) as a synonym for a heretic, regarded as one who *receded* from an acknowledged standard of orthodoxy.

#### 5. *The Books of the Sadducees.*

a. We have no authentic remains of Sadducee literature; but it has been suggested, with a certain plausibility, that the book ECCLESIASTICUS approximates to the standpoint of the primitive Çaduqin, as regards its theology, its sacerdotalism, and its want of sympathy with the *modern* Soferim. The name of EZRA is significantly omitted from its catalogue of worthies: "It remains singular," remarks Kuenen, "that the man whom a later generation compared, nay made almost equal, to Moses, is passed over in silence... Is it not really most natural that a Jesus ben Sirach did not feel sympathy enough for the first of the Scribes, to give him a place of honour in the series of Israel's great men?" The modern SCRIBE was to Ben Sirach an unworthy descendant of the primitive WISE, in accordance with Eli'ezer ha-Gadol's lament over the degeneracy of a later age:

מיום יחזר בית המקדש שרו חכימא למהוי כספריא בו<sup>1</sup>

"Ex quo Templum devastatum est<sup>1</sup>, cœpere SAPIENTES similes esse SCRIBIS; Scribæ ædituis; Æditui, vulgo hominum; Vulgus vero hominum, in pejus indies ruit, nec quis rogans, aut quærens, superest. Cui ergo, innitendum? Patri nostro cœlesti."

b. In Sanhedrin 100 b, the BOOKS OF SADDUCEES, and the BOOK OF BEN SIRACH, are placed side by side on the *Index expurgatorius*:

תנא בכפרי צדוקים רב יוסף אמר בספר בן כירא נמי אסיר למיקרי

<sup>1</sup> MISHNAH, Sotah ix. 15 (Surenhusius, Vol. III. p. 308). א reads הלכדיא, for עמא, דחזיא, ע' דארעא &c. See fol. 100 b.

## EXCURSUS IV.

### Qeriyath Shema'. The Decalogue. (See II. 17, p. 52.)

1. The **Shema'**, or **Audi**, is a portion of Scripture which commences: "**Hear**, O Israel, &c."; and is commonly understood to comprise the following passages :

#### DEUTERONOMY vi. 4—9 :

Hear, O Israel: The LORD our God *is* one LORD<sup>1</sup>: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

#### DEUTERONOMY xi. 13—21 :

And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

<sup>1</sup> The Authorized Version gives an impossible construction, as is at-once seen when "LORD" is replaced by the יהוה of the original. Read, *ΥΗΝΗ* is *ΟΝΕ*, or sole, comparing Zech. xiv. 9.

## NUMBERS XV. 37—41 :

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God. I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

But the *first* of the above passages is the שמע proper: the *second* is called, from its commencement, וְהָיָה אִם שָׁמַע; and the *third*, פֶּרֶשֶׁת צִיצִית, or וְיֵאמַר. The order of the three is accounted for in Berakoth II. 2, "Said R. Jehoshua' ben Qorchah, Why does שמע come before וְהָיָה אִם שָׁמַע?—why but that one may RECEIVE UPON HIM THE YOKE OF THE KINGDOM OF HEAVEN<sup>1</sup> first, and after that receive upon him the yoke of the commandments? And וְהָיָה כִּי before וְיֵאמַר? because the former is employed day and night, and the latter only in the daytime."

The opening words of the Audi are written with two *literæ majusculæ*,

שְׁמַע וְיִירָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד :

which have been accounted for in various ways<sup>2</sup>. But it was obviously intended that the syllables which they conclude should be pronounced with the utmost clearness and emphasis; and that the copyist should be guarded against all possibility of error, especially as regards the Daleth, since, as it is said at the beginning of Midrash Thanchuma, "If thou make Daleth into Resh thou destroyest the whole world, for it is said (Ex. xxxiv. 14), כִּי לֹא תִשְׁתַּחֲוֶה לֵאלֹהִי אֲחֵר, For thou shalt worship no *other* God."

They cool the flames of hell (p. 52) for him who reads the Audi ומדקדק באותיותיה. And what is this *dīqduq othiyoth*? it is the distin-

<sup>1</sup> The above is a common expression (cf. p. 68) for reciting the Audi, which contains an acknowledgement of the sole kingship of יְהוָה. Let a man, when he has cleansed himself, lay his Tefillin, and recite the Audi, and pray. This is the "complete kingdom of Heaven, מַלְכוּת שְׁמַיִם שְׁלִימָה" (Berakoth 15 a).

<sup>2</sup> For other meanings which have been assigned to the two large letters in the Shema', see Ba'AL HA-TURIM *in loc.*, and Buxt. TIBERIAS, Pt. 1, Chap. xiv. The two together make the word עֵד, *witness*, and indicate that, if Israel are not God's witnesses (Is. xliii. 10; xlv. 8), He will be a quick witness against them (Mic. i. 2; Mal. iii. 5, &c.). Taken separately they indicate that יְהוָה is the One God in the 7 quarters of the earth, and over its 7 (=70) nations, all of whom are summoned to hear (Is. xxxiv. 1): that Israel has 7 names: the Torah 7 "faces," aspects, or interpretations, &c.



guishing clearly between the lameds in בכל לבבכם, or between mem and mem in ואברתם מהרה, &c. (Debarim Rabbah II.).

2. *The DECALOGUE embodied in the SHEMA'.*

שְׁעֶשֶׂת הַדְּבָרוֹת הֵן הֵן נוֹפֵה שֶׁל שְׁמַע :

T. J. Berakoth I. 8.

In St Mark's Gospel (xii. 29) the opening words of the AUDI are said to constitute the πρώτη ἐντολή, which, according to note 36, p. 70, comprises all the precepts of the Thorah. In the Jerusalem Talmud, *loc. cit.*, the several Λόγοι or ῥήματα of the Decalogue are discovered in the SHEMA' :

"Why do they read these two (!) sections every day? R. Simon said, Because there is written in them, 'lying down,' and 'rising up.' R. Levi said, Because the Ten Words are contained in them :

(i) *I, YHVH, am thy God.*

*Hear, O Israel, YHVH is our God*  
(Deut. vi. 4).

(ii) *Thou shalt have no other gods but ME.*

*YHVH is One* (Deut. vi. 4).

(iii) *Thou shalt not take the Name of YHVH thy God in vain.*

*And thou shalt love YHVH thy God* (Deut. vi. 5): he who loves the King will not swear by his Name, and lie.

(iv) *Remember the Sabbath day to keep it holy.*

*That ye may remember, &c.* (Num. xv. 40): R. says, This is the Sabbath precept, which counterpoises all the precepts of the Thorah, for it is written (Neh. ix. 14), And madest known unto them thy holy Sabbath, and commandedst them precepts, and statutes, and Thorah—shewing that it counterpoises all the precepts of the Thorah.

(v) *Honour thy father and thy mother.*

*That your days may be multiplied, and the days of your children* (Deut. xi. 21).

(vi) *Thou shalt do no murder.*

*And lest ye perish quickly* (Deut. xi. 17): he that slays is slain.

(vii) *Thou shalt not commit adultery.*

*And that ye seek not after your own heart and your own eyes* (Num. xv. 39): Said R. Levi, The heart and the eye are two negotiators of sin. It is written (Prov. xxiii. 26), My son, give me thine heart, and let thine eyes observe my ways: the Holy One, blessed is He, saith, If thou hast given me thy heart and thine eye, I know that thou art MINE.

(viii) *Thou shalt not steal.*

*That thou mayest gather in thy corn* (Deut. xi. 14): thy corn, and not thy neighbour's corn.

(ix) *Thou shalt not bear false witness against thy neighbour.*

*I, יהוה, am your God* (Num. xv. 41). And it is written, ויהוה אלהים אמת (Jer. x. 10). What means אמת (*Truth*)? R. Abuhu said, That he is a living God, and King of the world. R. Levi said, The Holy One, Blessed is He, saith, If thou hast witnessed false witness against thy neighbour, I impute it unto thee as if thou hadst witnessed against Me, that I created not heaven and earth.

(x) *Thou shalt not covet thy neighbour's house.*

*And thou shalt write them upon the door posts of thine house* (Deut. xi. 20): thine house, and not thy neighbour's house."

### 3. *The public daily reading of the DECALOGUE discontinued.*

It may interest the Liturgiologist to notice that the daily recital of the Decalogue is said, in both Talmuds, to have been at one time customary, and to have been discontinued later for anti-christian reasons.

#### T. J. BERAKOTH I. 8:

בדין הוה שיהו קורין עשרת הדברות בכל יום ומפני מה אין קורין אותן מפני טענת המינין שלא יהו אומ' אלו לבר' נתנו לו למשה בסיני :

"Of right they should read the Ten Words every day. And on account of what do they not read them? on account of the cavilling of the heretics, so that they might not say, These only were given to Moses on Sinai."

#### T. B. BERAKOTH 12 a:

וקורין עשרת הדברות שמע והיה אם שמע ויאמר אמת ויציב ועבודה וברכת כהנים אמר רב יהודה אמר שמואל אף בגבולין בקשו לקרות כן אלא שכבר בטלום מפני תרעומת המינין תניא נמי הכי רבי נתן אומר בגבולין בקשו לקרות כן אלא שכבר בטלום מפני תרעומת המינין רבה בב"ח סבר למקבעיהו בסורא אמר ליה רב חסדא כבר בטלום מפני תרעומת המינין אמר סבר למקבעיהו בנהרדעא א"ל רב אשי כבר בטלום מפני תרעומת המינין :

"And they read the Ten Words, and Shema', &c. Said Rab Jehudah, Said Shemuel, In the provinces also they sought to read them, only that

they had already stopped them on account of the murmuring of the heretics..."

#### 4. *The division of the so-called TEN COMMANDMENTS.*

The choice is generally supposed to lie between the present Anglican, and the Roman, mode of dividing the Decalogue; but "An arrangement, probably of very early date, unlike either of these, is found in the common text of the Targum of Palestine, and has been adopted by Maimonides, Aben-Ezra, and other Jewish authorities down to the present day. The First *Word* is identified with, *I am the Lord thy God which brought thee out of the land of Egypt* (which cannot of course be properly called a *Commandment*), and the second *Word* is made...to include what is divided in our Prayer Book into the First and Second Commandments. The subject-matter itself seems to suggest grave and obvious objections to [this arrangement]. There is a clear distinction between polytheism and idolatry which entitles each to a distinct commandment." (*Speaker's Commentary*, Ex. xx. 21.)

But *a*, the latter objection to the Hebrew division—however true the remark may be in itself—is not confirmed by the language of the Pentateuch<sup>1</sup>; and *b*, the former likewise, which is based upon the use of the word 'Commandment,' is seen to be of little force when it is noticed that the original, דבר, is not adequately represented by *Commandment*, or ἐντολή. The latter is the rendering of מצוה, a term which is not specially<sup>2</sup>

<sup>1</sup> The second *Word*, taken as above, runs thus: "There shall not be to thee אלהים אחרים beside Me—(thou shalt not make unto thee a graven image, &c.)—thou shalt not bow down to them, nor serve them; for I, יהוה, thy God, am a JEALOUS GOD, &c." It is unnatural to cut off the statement, "For I...am a jealous God," from its relation to the "other Elohim," to whom it is forbidden in express terms to "bow down." Compare Ex. xxxiv. 14, which illustrates this view in the most striking way: הוא לא יתעבדה לאל אחר כי יהוה קא שמו אל קא הוא. In like manner Deut vi. 14, 15 forbids to "go after OTHER GODS"... "for the Lord thy God is a JEALOUS GOD." The assumed distinction between the Elohim and the images which are forbidden in the second *Word*, is overthrown by their identification in ver. 23 of the very same chapter of Exodus which contains the Decalogue: "Ye shall not make with me GODS OF SILVER, neither shall ye make unto you GODS OF GOLD." Compare: "Up, make us gods...These be thy gods, O Israel, which brought thee up out of the land of Egypt...And MOSSES returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them GODS OF GOLD" (Ex. xxxii. 1, 4, 8, 23, 31). "Thou shalt make thee no molten gods" (Ex. xxxiv. 17). The value of Philo's testimony—which is adduced (see Suicer, *Thesaurus* s. v. Δεκάλογος) in favour of the distinction between the Elohim and the images,—must be allowed to be somewhat reduced by his known predilection for refinements.

<sup>2</sup> But amongst the 613 Commandments, the First, Second, &c. "Words" are reckoned. See Excursus I. § 3. The root צוה is also used in the Bible in relation to the Ten Words, but not directly of them.



applied to the DECALOGUE. The Jews do not speak of "The Ten Commandments," but of "The ten דברים" (Ex. xxxiv. 28, &c.) or עשרת הדברות; and they regard אנכי not merely as a separate one of the TEN WORDS, or Divine utterances, but as the greatest of them all.

In favour of the Hebrew division may be cited:

(1) T. J. Berakoth i. 8. See above, § 2.

(2) Targum 'Jonathan,' Ex. xx. 2, 3.

דבירא קדמא כד הוה נפיק מן פום קודשא יהי שמיא מברך הי בויקן  
והי כברקן והי כשלחובין דינור למפר דינור מן ימיניה ולמפר דאישא מן שמאליה  
פרח וטיים באויר שמיא וחור ומתחמי על משירתהון דישאל וחור ומתחקק על  
לוהי קיימא דהון יהיבין בבק ידוי דמיטה ומתחפך בחון מן כטר לכטר ובכן  
צווח ואמר עמי בני ישראל אנא הוא אלהכון די פרקית ואפיקית יתכון פריקין  
מן ארעא דמצראי מן בית שעבוד עבדיא :  
דבירא תניינא כד הוה נפיק כד הוה צווח ואמר עמי בית ישראל לא יהי  
לך אלהא אוחרן בר מני :

"The First Word, when it had gone forth from the mouth of the Holy One, blessed be his Name, was like sparks, and lightnings, and flames of fire; a torch of fire was on its right hand, and a torch of flame on its left hand: it flew and hovered in the air of the heavens, and returned and was seen over the encampments of Israel; and returned and gravened itself upon the tables of the covenant which were given into the hands of Moses; and turned itself upon them from side to side, and cried out thus, and said, My people, sons of Israel, I am your God, who freed you, and brought you out freed from the land of the Egyptians, from the bondage-house of slaves."

"The Second Word, when it had gone forth...cried and said, My people, house of Israel, there shall not be to thee another God, beside Me."

(3) Jalqut Shime'oni i. 2.

"And whence is it that Aleph is called One? because it is said (Deut. xxxii. 30), איכה ידרך אחר אלה. And whence is it that ha-Qadosh, blessed is He, is called One? because it is said (Deut. vi. 4), Hear, &c. אחר. And whence is it that the Torah is called One? because it is said (Num. xv. 29), תורה אחת יהיה לכם, אנכי (is at the) head of all the דברות, and אנכי ראש כל הדברות ואלף ראש, Aleph (is at the) head of all the letters, כל האותיות :

(4) Midrash Chazitha (Cant. v. 11).

"For twenty-six generations was the letter Aleph making complaint before the Holy One, blessed is He: Lord of the world, Thou hast set me at

the head of the letters, and didst not create the world by me, but by Beth, for it is said, בְּרֵאשִׁית God created the heaven and the earth. The Holy One, blessed is He, said to it, My world and its fulness were not created but by the merit of Torah (Prov. iii. 19). To-morrow I shall be revealed, and shall give the Torah to Israel, and I will set thee at the beginning of all the דְּבָרוֹת, and will open with thee first."

(5) Mekilta, 'מִס' דְּבַחֲרֵשׁ ח'; Jalqut i. 299.

"How were the TEN WORDS given? five on this Table, and five on that. (i) There was written, *I, יהוה, am thy God*; and opposite to it, *Thou shalt do no murder*. The Scripture shews that, whosoever sheds blood, the Scripture imputes to him as if he diminished THE LIKENESS of the King. A parable of a king of flesh and blood, who entered into a province, and they set up effigies, and made images, and sunk dies to him. After a time, they overturned his effigies, shattered his images, and effaced his dies, and they 'diminished the likeness' of the king. So, whosoever sheds blood, the Scripture imputes to him as if he diminished THE LIKENESS of the King, for it is said (Gen. ix. 6), Whoso sheddeth man's blood, &c. (ii) It was written, *Thou shalt have no other*, &c.; and it was written opposite to it, *Thou shalt not commit adultery*. The Scripture shews that, whosoever practises strange worship, the Scripture imputes to him as if he committed adultery from God, for it is said (Ezek. xvi. 32), As a wife that committeth adultery, which taketh strangers instead of her husband. And it is written (Hos. iii. 1), Then said the Lord unto me, Go yet, love a woman beloved of her friend, and an adulteress, &c. (iii) It was written, *Thou shalt not take the Name of the Lord thy God in vain*; and opposite to it was written, *Thou shalt not steal*. It shews that whosoever steals will at last come to false swearing, for it is said (Jer. vii. 9), Will ye steal, murder, and commit adultery, and swear falsely? And it is written (Hos. iv. 2), By swearing, and lying, and killing, and stealing, and committing adultery. (iv) It was written, *Remember that thou keep holy the sabbath day*; and opposite to it was written, *Thou shalt not bear false witness*. The Scripture shews that whosoever profanes the sabbath witnesses before Him who spake, and the world was, that He did not create his world in six days, and did not rest on the seventh; and whosoever keeps the sabbath witnesses before Him who spake, and the world was, that He created his world in six days, and rested on the seventh, for it is said (Is. xliii. 10), Ye are my witnesses, saith the Lord. (v) It is written, *Honour thy father and thy mother*; and opposite to it is written, *Thou shalt not covet*. The Scripture shews that whosoever 'covets,' at last begets a son that curses his father and his mother, and honours one who is not his father. Therefore were the TEN WORDS given, five on this Table, and five on that. So says R. Chanina ben Gamliel. And the wise say, Ten on this Table, and ten on that Table, for it is said (Deut. v. 22), These words the Lord spake, &c. and he wrote them in two Tables of stone."

The above examples will suffice to shew that the present Hebrew division of the Decalogue is not without "adequate authority." It was, perhaps, the old Palestinian, as opposed to the Hellenistic or Alexandrine, division. The latter is preferred by many Christians on the ground that it more distinctly forbids image-worship; but it is open to the objection that it seems to admit the existence of real "other gods," who may be thought of as living entities, and are not to be classed with *elilim*, or idols proper, as in Psalm xvi. 5. But on this topic I will not enlarge, as my main object is to shew the nature of the *testimony* on which the Hebrew division rests.



## EXCURSUS V.

### The Lord's Prayer. (See v. 30, p. 109.)

The expressions and ideas of the Lord's Prayer (Matt. vi. 9—13; Luke xi. 2—4) may be illustrated from the Rabbinic writings, and, for the most part, rest ultimately on the Old Testament itself.

Πάτερ (ἡμῶν ὁ ἐν τοῖς οὐρανοῖς).] "Is not he thy Father?" (Deut. xxxii. 6). "Doubtless thou art our Father...thy Name is from everlasting" (Is. lxiii. 16; lxiv. 8). In Luke xi. 2 the words ἡμῶν, κ.τ.λ. are of doubtful genuineness<sup>1</sup>. Both אֱלֹהֵינוּ alone, and אֱלֹהֵינוּ שְׁמֵיךָ, are found in the Jews' Prayer Books.

"R. Ele'azar ben 'Azariah expounded, That ye may be clean from all your sins before the Lord (Lev. xvi. 30); transgressions between a man and הַמָּקוֹם the day of expiation expiates: transgressions between a man and his fellow the day of expiation expiates not, until he reconcile his fellow. Said R. 'Aqiba, Happy are ye, Israel; before whom do ye purify yourselves? Who purifies you? YOUR FATHER WHICH IS IN HEAVEN" (Joma viii. 9).

"On whom have we to lean? on OUR FATHER WHICH IS IN HEAVEN" (Sotah ix. 15).

... to do the will of thy Father which is in Heaven (Aboth v. 30).

ἀγιασθήτω τὸ ὄνομά σου.] The NAME of God is an especially Hebraic expression (p. 81), and is used *inter alia* to avoid express mention of God. Cf. שְׁמֵךְ שֶׁכֶּן (Ps. lxiv. 7). 'Holiness' is an attribute of God's Name in the Bible *passim*. "Neither shall ye profane my holy Name; but I will be hallowed among the children of Israel: I am the Lord which hallow you" (Lev. xxii. 32). "They shall SANCTIFY MY NAME, and sanctify the Holy One of Jacob, and shall fear the God of Israel" (Is. xxix. 23). "And I will sanctify my great Name, which was profaned among the heathen" (Ezek. xxxvi. 23).

"Any benediction which is without mention of הַשֵּׁם (i.e. יהוה) is no benediction at all" (Berakoth 40 b).

ἐλθέτω ἡ βασιλεία σου.] The coming of the KINGDOM, and the sanctifying of the NAME, are brought together in some passages of the Old Testament, thus: "And the Lord shall be king over all the earth: in that day shall there be one<sup>2</sup> Lord, and HIS NAME<sup>3</sup> one" (Zech. xiv. 9).

<sup>1</sup> So too are the petitions, γενηθήτω κ.τ.λ., and ἀλλὰ ῥῆσαι κ.τ.λ.

<sup>2</sup> Or, "ΥΗΝΗ shall be ONE (=sole)."

<sup>3</sup> The Qabbalists make שְׁמֵךְ = נֶחֱדָר, by Gematria. Cf. the next petition.

"Any benediction which is without **MALKUTH** (kingdom—mention of God as KING) is no benediction at all" (Berakoth 40 b).

(γενηθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς).] "Whatsoever the Lord pleased, that did he in heaven, and in earth"...(Ps. cxxxv. 6).

"And what is this 'oratio brevis'? R. EL said, Do thy will in heaven above, and give rest of spirit to them that fear Thee beneath; and do what is good in Thine eyes. Blessed art Thou, O Lord, that hearest prayer" (Berakoth 29 b).

On the correspondence between the heavenly and the earthly, see p. 24. Cf. Matt. xvi. 19; xviii. 10, 18; Luke xv. 10. "May it be thy will, O Lord, our God<sup>1</sup>, to make peace in the family above, and in the family below" (Berakoth 16 b—17 a).

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον<sup>2</sup>.] This petition, addressed to Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, corresponds to Ex. xvi. 4: "Behold, I will rain **BREAD FROM HEAVEN** for you; and the people shall go out and gather, **יוֹם בִּיטוֹ רֶבֶר יוֹם בִּיטוֹ**, τὸ τῆς ἡμέρας εἰς ἡμέραν, **A CERTAIN RATE EVERY DAY.**" The occurrence of several allusions (Ps. lxxviii. 24; cv. 40; Nehem. ix. 15; Sap. Sol. xvi. 20; &c.) to the corn, or bread, of heaven makes it sufficiently probable *a priori* that the Lord's Prayer also should have some reference to the giving of the manna. Compare Joh. vi. 32: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but **MY FATHER GIVETH YOU the true BREAD FROM HEAVEN**"; and notice that, in Sap. Sol. xvi. 27, 28, the gathering of the manna is taken to symbolise prayer and thanksgiving, "For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away [Ex. xvi. 21]: That it might be known, that we must prevent the sun to give thee thanks, and at the day-spring pray unto Thee."

The expression, **יוֹם בִּיטוֹ רֶבֶר יוֹם בִּיטוֹ**—which is found again in 2 Kings xxv. 30; Jer. liii. 34; Dan. i. 5—is discussed by the Mekilta (ב' פ' יסע' מ" = Jalqut i. 258) on Ex. xvi. 4:

"From heaven: from the good treasure of heaven, for it is said (Deut. xxviii. 12), The Lord shall open unto thee his good treasure, the heaven. Rabban Shime'on ben Gamliel said, Come and see how beloved were Israel before **הא-מאקום**! and because they were beloved before him he changed on their account the order of nature: he made for them the lower upper, and the upper lower. Hitherto the bread had come up from the earth, and the dew down from heaven, for it is said (Deut. xxxiii. 28), A land of corn and wine; also his heavens shall drop down dew. But now the things are changed: the bread comes down from heaven, and the dew ascends from the earth, for it is written, *I will rain bread from heaven for you*, and it is written (ver. 14) **ותעל שכבת הטל**.

*And the people shall go out and gather*:—not that they were to go

<sup>1</sup> יְהוָה רִצָּן מְלֻכָּךְ ה' אֱלֹהֵינוּ שׁוֹשֵׁם שְׁלֹם בַּפְּמִלִּיא שֶׁל מַעֲלָה וּבַפְּמִלִּיא שֶׁל מַטָּה.

<sup>2</sup> Or...δίδου ἡμῖν τὸ καθ' ἡμέραν (Luke xi. 3).



out to the enclosures and gather, but they were to go out to the *ἐρημοὶ* and gather.

**A certain rate every day:** Rabbi Jehoshua<sup>a</sup> said, *So that a man should gather on the day for the morrow, as on sabbath eve for sabbath.* R. El. ha-Moda'i said, *So that a man should not gather on the day for the morrow, as on sabbath eve for sabbath*, for it is said, *דבר יום ביומו*, matter of a day in its day<sup>1</sup>. He who created the day created its provision (*פרנסתו*). Hence R. El. ha-Moda'i said, Whosoever has what to eat to-day, and says, What shall I eat to-morrow, lo! such an one is wanting in faith, for it is said, That I may prove him, whether he will walk in my law, or not. Rabbi Jehoshua<sup>a</sup> said, If a man studies two canons at morning, and two at evening, and attends to his business all the day, they reckon to him as if he fulfilled the whole Torah altogether. Hence Rabbi Shime'on ben Jochai used to say,

לא נתנה תורה לדרוש אלא לאוכלי המן

*Thorah was not given to search into, except to the eaters of the manna.*

How? Can a man sit and search, and not know whence he is to eat and to drink, and whence to be clad and covered (Matt. vi. 31)? The Torah was not given to search into, except to the eaters of the manna; and second to them are (the priests,) the eaters of the Therumah."

#### *On the meaning of ἐπιούσιος.*

The stricter etymological view requires that ἐπιούσιος should be derived from ἐπιέναι, rather than from ἐπεῖναι. The much controverted derivation from ἐπιέναι through the medium of [ἡ] ἐπιούσα [ἡμέρα] is *prima facie* less simple than one which refers the word more directly to its assumed root, and it has been opposed on grounds which some consider to be decisive, but which need not be discussed here, as my object is rather to illustrate the more direct interpretation of ἐπιούσιος from a Hebrew standpoint.

L. DE DIEU, according to *Poli Synopsis*, gives the following explanation:

"Panis ἐπιούσιος est panis succedaneus, hoc est, qui pani jam absumpto succedit, et ut succedat, natura corporis postulat."

According to this view, ἄρτος ἐπιούσιος is לחם לחם יומיומי; לחם תמיד, or לחם תמיד, i.e. bread which is successive or 'continual.' It is quite natural (1) to pray, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον (Joh. vi. 34):

<sup>1</sup> The manna was gathered in the morning to supply the needs of the on-coming day. It was given "with a bright countenance," in the light, because it was prayed for rightly; whereas the quails were given "with a dark countenance," in the darkness, because they were not prayed for rightly. See Mekilta, and Rashi, on Ex. xvi. 8, 21.



"Let thy lovingkindness and thy truth, תמידי יצרוני, continually<sup>1</sup> preserve me" (Ps. xl. 12); and (2) to pray, at the same time, that in each day so much only may be given as is needed for that day. Compare: "And he did eat bread continually before him all the days of his life. And his allowance was a CONTINUAL allowance given him of the king, a DAILY RATE FOR EVERY DAY, ALL THE DAYS OF HIS LIFE" (2 Kings xxv. 29, 30; Jer. lii. 34). It is not unusual for תמיד to stand in connexion with a complementary expression, as ליום, or the like. Cf. Ex. xxix. 38; Numb. xxviii. 3; Is. lii. 5; and the passages cited above, in which תמיד is connected with דבר יום ביומו. The expressions ἄρτος ἐπιούσιος, κ.τ.λ. (Matt. vi. 11; Luke xi. 3) perhaps represent

לחמא תדיויא דיומא,

or

לחם תמיד ביומו,

either of which might have given rise to a double rendering.

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν.] The principle, "As thou hast done, it shall be done unto thee" (Obadiah 15), is fully accepted by the Rabbis, and pervades their literature. See p. 45. Ἀφες ἀδίκημα τῷ πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται (Ecclus. xxviii. 1—5).

"May it be Thy will, O Lord, my God, and God of my fathers, that I may not be harsh with my companions, nor my companions be harsh with me. That we may not make defiled the pure, nor make pure the defiled. That we may not BIND THE LOOSED, NOR LOOSE THE BOUND, that I should be shamed for this αἰών, and for the αἰών to come<sup>2</sup> (T. J. Berakoth iv. 2).

"May it be Thy will... that hatred of us may not come into the heart of man, nor hatred of man come into our heart; and that envy of us may not come into the heart of man, nor envy of man come into our heart: and may Thy Torah be our work all the days of our life, and may our words be תחנונים before Thee" (T. J. *loc. cit.*).

καὶ μὴ εἰσενεγκῇς ἡμᾶς εἰς πειρασμόν.] The word πειρασμός is used in the New Testament to denote outward and physical, no less than inward and spiritual, trials. The words, למען אנחנו, in Ex. xvi. 4, are an additional connecting link between that verse and the Lord's Prayer. The Jews' Morning Prayer (cf. Berakoth 60 b) has the petition, ואל תביאנו... לידי נסיון.

"Said Rab, Never should a man bring himself into the hands of temptation; for behold David, King of Israel, brought himself into the hands

<sup>1</sup> Cf. דיים ובכל יום, in the prayer cited below from Berakoth 60 b.

<sup>2</sup> Καὶ ὁ ἄνθρωπος ἐπὶ τῆς γῆς, ἔσται δεδεμένος ἐν τοῖς οὐρανοῖς (Matt. xvi. 19). Lightfoot illustrates the common Hebrew expressions, bind, loose, by "a double decal" of examples. The example in the text is noteworthy on account of its allusion to the two worlds.

of temptation, and stumbled: he said...(Ps. xxvi. 2), *Examine me, O Lord, and PROVE me*"...(Sanhedrin 107 a).

(ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ).] *But deliver us from the evil.* It is disputed whether THE EVIL is ὁ πονηρός (1 Joh. v. 18, &c.), or τὸ πονηρόν. Compare 2 Thess. iii. 3; 1 Tim. iv. 18, *ρύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον* ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

The word רע, in the Old Testament, is applied to *things* and to *persons*. Compare: "The angel who redeemed me מכל רע" (Gen. xlviii. 16). "And hath kept his servant מרעה" (1 Sam. xxv. 39). "Depart<sup>1</sup> מרע, and do good" (Ps. xxxiv. 15). "I make peace, and create רע" (Is. xlv. 7). "Deliver me, O Lord, מן הרע" (Ps. cxl. 2). "The adversary and enemy is this הרע" (Esth. vii. 6). If THE EVIL be masculine, it does not at once follow that the allusion is to the 'wicked *One*<sup>2</sup>' alone.

Compare the following Talmudic prayers, especially No. 3.

## 1.

"May it be thy will, O Lord, our God, and the God of our fathers, to deliver us from the shameless, and from shamelessness: from EVIL man, and from EVIL hap, from EVIL *yeçer*, from EVIL companion, from EVIL neighbour, and from Satan the destroyer: from hard judgment, and from a hard 'adversary,' whether he be a son of the covenant, or not a son of the covenant" (Berakoth 16 b).

## 2.

"It is revealed and known before Thee, that our will (Aboth ii. 4) is to do Thy will. And who hinders? The leaven that is in the dough, and servitude to the kingdoms. May it be Thy will to deliver us from their hand" (Berakoth 17 a).

## 3.

"And cause me to cleave to Thy commandments. *And bring me not into the hands of sin*, nor into the hands of iniquity, nor into the hands of *temptation*<sup>3</sup>, nor into the hands of disgrace. And bow my *yeçer* to be subservient to Thee. And remove me from EVIL man, and from EVIL companion. And cause me to cleave to the good *yeçer*, and to a good companion (Aboth ii. 12, 13), in Thy world. And give me over, THIS DAY AND EVERY DAY, to grace, and to favour, and to lovingkindness, in Thine eyes, and in the eyes of all that behold me" (Berakoth 60 b).

<sup>1</sup> Τὸ πονηρόν stands for רע (without the article) in the LXX. of Eccl. viii. 11, 12, &c.

<sup>2</sup> Μὴ ἀντιστῆναι τῷ πονηρῷ (Matt. v. 39).

<sup>3</sup> This, which illustrates the Lord's Prayer in several particulars, is found also, in a slightly varied form, in the Jews' Morning Prayer: "...and bring us not into the hands of sin, nor into the hands of *transgression*, and iniquity, nor into the hands of temptation, nor into the hands of contempt. And let not the evil *yeçer* have dominion over us, and remove us from evil man, &c."

## 4.

"And remove us from all that Thou hatest ; and bring us nigh unto all that thou lovest" (T. J. Berakoth iv. 2).

## 1.

BERAKOTH 16 b :

רבי בתר צלותיה אמר הכי יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתצילנו מעוץ פנים ומעוות פנים מאדם רע ומפגע רע מיצר רע מחבר רע משכן רע ומשטן המשחית מדין קשה ומבעל דין קשה בין שהוא בן ברית ובין שאינו בן ברית.

## 2.

BERAKOTH 17 a :

ר' אלכסנדר בתר צלותיה אמר הכי יר"מ ה' אלהינו שתעמידנו בקרו אורה ואל תעמידנו בקרו חשכה ואל ידוה לבנו ואל יחשכו עינינו איכא דאמרי הא רב המנונא מצלי לה ורבי אלכסנדר בתר דמצלי אמר הכי רבון העולמים גלוי וידוע לפניך שרצוננו לעשות רצונך ומי מעכב שאור שבעיסה ושעבוד מלכיות יר"מ שתצילנו מידם ונשוב לעשות חקי רצונך בלבב שלם :

## 3.

BERAKOTH 60 b :

ויר"מ יי' אלהי שתרגילני בתורתך ודבקני במצותיך ואל תביאני לא לידי חטא ולא לידי עון ולא לידי נסיון ולא לידי בזיון וכוף את יצרי להשתעבד לך ורחקני מאדם רע ומחבר רע ודבקני ביצ"ט ובחבר טוב בעולמך ותנני היום ובכל יום לחן ולחסד ולרחמים בעיניך ובעיני כל רואי :

## 4.

T. J. BERAKOTH IV. 2 :

רבי חי'א בר אבא מוסיף ותייחד לבבינו ליראה את שמך ותרחקנו מכל מה ששנאת ותקרבינו לכל מה שאהבת ותעשה עמנו צדקה למען שמך :



Such passages serve to illustrate the expression ἀπὸ τοῦ πονηροῦ, but the question still remains, how is it to be translated into English? Passing over the hypothesis that πονηροῦ is neuter, as one which presents no difficulty, we have to consider first, *of what τοῦ πονηροῦ, if supposed masculine, may be itself a translation.* The original form of the petition can scarcely have been, ותצילנו מן הרע, but may it not have been, ותצילנו מיצר הרע? The two factors of man's nature (cf. pp. 51, 77) are יצר הרע (or יצרא בישא), and יצר הטוב (or יצרא טבא). The evil *yecer* is sometimes called *yecer* simply. Although this is primarily the man's own evil nature, 'the imagination of his heart,' it is personified as an external energy that attacks his heart (p. 78), and all manner of evil is spoken of as brought about by its machination. "Lest mine enemy say, I have prevailed against him" (Ps. xiii. 5), becomes in the Targum, "Lest יצרא בישא say, &c." "They shall bear thee up in their hands, lest thou stumble against [יצרא בישא, which is like] a stone" (Ps. xci. 12). "There shall no *strange god* be in thee, neither shalt thou worship any strange god (Ps. lxxxi. 10). What is the אל זר that is in a man's body (or self)? He used to say, It is יצר הרע" (Shabbath 105 b). In Sukkah 52 a, the evil *yecer* is first taken in the sense of διαλογισμὸς πονηρός (cf. Matt. xv. 19), and it is added, that "in the time to come, the Holy One, blessed is He, will bring the evil *yecer*, and slay him in the presence of the righteous and of wicked...Seven names has יצר הרע. The Holy One, blessed is He, called it *EVIL*, for it is said (Gen. viii. 21), For the *yecer* of man's heart is evil from his youth. Moses called it *UNCIRCUMCISED* (Deut. x. 16). David called it, by implication, *UNCLEAN* (Ps. li. 12). Solomon called it *ENEMY* (Prov. xxv. 21). Isaiah called it *STUMBLINGBLOCK* (Is. lvii. 14). Ezekiel called it *STONE* (Ezek. xxxvi. 26). Joel called it צפוני (Joel ii. 20), that is יצר רע, which is *HIDDEN*, and stands, in the heart of man, &c...The greater the man, the greater his יצר... Said R. Jonathan, the evil *yecer* seduces a man in this world, and will testify against him in the world to come...With four things the Holy One, blessed is He, was vexed that He had created them; and these are they, Captivity, Kasdim, Ishmaelites, and יצר הרע" (Sukkah 52 a, b). The evil יצר is identified *inter alia* with Satan, and with the Angel of death. (Baba Bathra 16 a; Job ii. 7.)

From such passages as the above it appears that יצר הרע is co-extensive with evil in general, and would not be completely represented by 'The Evil One.' It could not, in fact, be literally, and, at the same time, expressively rendered into English. Nevertheless the petition, ותצילנו מיצר הרע, would be approximately represented by

**"Deliver us from Evil."**

It would be equally difficult—not to say impossible—to render the petition, word for word, into Greek. There is therefore, conversely, no *a priori* objection to supposing that the Greek τοῦ πονηροῦ, if masculine, does not correspond literally to the Hebrew or Aramaic original.

The following words of ST CLEMENT OF ROME (*Ad Corinth.* I. 60, pp. 106, 107, ed. Bryennius, Constant. 1875) serve as a very ancient paraphrase of the petitions, ἄφες ἡμῖν, κ.τ.λ. ἀπὸ τοῦ πονηροῦ.

...ἄφες ἡμῖν τὰς ἀνομίας ἡμῶν καὶ τὰς ἀδικίας καὶ τὰ παραπτώματα καὶ πλημμελείας. Μὴ λογίσῃ πᾶσαν ἁμαρτίαν δούλων σου καὶ παιδισκῶν. ἀλλὰ καθαρῆς ἡμᾶς τὸν καθαρισμὸν τῆς σῆς ἀληθείας, καὶ κατεύθυνον τὰ διαβήματα ἡμῶν ἐν ὁσιότητι καρδίας πορεύεσθαι καὶ ποιεῖν τὰ καλὰ καὶ εὐάρεστα ἐνώπιόν σου καὶ ἐνώπιον τῶν ἀρχόντων ἡμῶν. Ναί, δέσποτα, ἐπίφανον τὸ πρόσωπόν σου ἐφ' ἡμᾶς εἰς ἀγαθὰ ἐν εἰρήνῃ, εἰς τὸ σκεπασθῆναι ἡμᾶς τῇ χειρὶ σου τῇ κραταίᾳ καὶ ῥυσθῆναι ἀπὸ πάσης ἁμαρτίας τῷ βραχίονί σου τῷ ὑψηλῷ, καὶ ῥῦσαι ἡμᾶς ἀπὸ τῶν μισούντων ἡμᾶς ἀδικῶς.

אֱלֹהִים

ברוך שם כבוד מלכותו

לעולם ועד :





HEBREW TEXT  
OF THE  
SIX PERAQIM, ETC.



## פסח פרק עשירי הלכה ד'

רבן גמליאל אומר כל שלא אמר שלשה דברים אלו בפסח לא יצא ידי חובתו פסח מצה ומרורים פסח על שם שפסח המקום על בתי אבותינו במצרים מרורים על שם שמררו המצרים את חיי אבותינו במצרים מצה על שם שנאלו לפיכך אנו חייבין להודות להלל לשבח לפאר לרומם לגדל לנצח למי שעשה לנו את כל הניסים האלו והוציאנו מעבדות לחירות ונאמר לפניו חללויה "

## סוכה פרק רביעי הלכה ד'

מצות ערבה כיצד מקום היה למטה מירושלם נקרא מוצא יורדין לשם ומלקטין משם מורביות של ערבה ובאים וזוקפים אתם לצדדי המזבח וראשיהם כפופים על גבי המזבח תקעו והריעו ותקעו בכל יום מקיפין את המזבח פעם אחת ואומרים אנא יי' הושיעה נא אנא יי' הושיעה נא ר' יודה אומ' אני והוא והושיעה נא אני והוא והושיעה נא אותו היום מקיפין את המזבח שבע פעמים "

## ביצה פרק ראשון הלכה ב'

בהמה שנולדה ביום טוב הכל מודים שהיא מותרת ואפרוח היוצא מן הביצה הכל מודים שהוא אסור "

## סנהדרין פרק עשירי הלכה א'

אלו שאין להם חלק לעולם הבא האומ' אין תחיית המתים ואין תורה מן השמים ואפיקורוס ר' עקיבא אומ' אף הקורא בספרים החיצוניים והלוחש על המכה ואומ' כל המחלה אשר שמתי במצרים לא אשים עליך ונר' אבא שאול אומ' אף ההונה את השם באותיותיו "

## תמיד פרק ששי הלכה ח'

...שיר ליום השבת מזמור שיר לעתיד לבוא לעולם שכולו שבת מנוחה לחיי העולמים "תוס' ביום הראשון ברא הקב"ה את עולמו בשני הכל מקלסין אותו בשלישי ישב עליהם בדין ברביעי פרע מן הרשעים בחמישי נתן שכר טוב לצדיקים בששי מלך על עולמו בשביעי הכל מקלסין לכבודו ואומ' מזמור שיר ליום השבת

טוב להודות ליי' ולזמר

לשמך עליון



249 a

מטמין את הידים ספרי המירם אינן מטמאין את הידים אמ' רבן יוחנן בן זכאי וכי אין לנו על הפרושין אלא זו בלבד והרי הן אומ' עצמות חמור טהורים ועצמות יוחנן כהן גדול טמאים אמרו לו לפי חיבתן היא טומאתן שלא יעשה אדם עצמות אביו ואמו תרודות אמר להן אף כתבי הקדש לפי חיבתן היא טומאתן שלא יעשה אדם סיפרי המירם שאינן חביבין אינן מטמאין את הידים " מן אומרי צדוקין קובלין אנו עליכם פרושים שאתם מטהרין את הנצוק

עליכם צדוקין שאתם מטהרין את אמת המים הבאה בין הקברות אומרי צדוקין קובלים אנו עליכם פרושים שאתם אומרי' מה אם שורי וחמורי שאיני חייב בהן מצות הרי אני חייב בנזקן עבדי ואמתי שאיני חייב בהן מצות אינו דין שאהא חייב בנזקן אמרו להן לא אם אמרתם בשורי ובחמורי שאין בהן דעת תאמרו בעבדי ובאמתי שיש בהן דעת שאם אקנימנו ילך וידליק גדישו של אחד ואחי חייב לשלם " וְאמר מין גלילי קובל אני עליכם פרושין שאתם את המושל עם משה בנט אומרי' פרושין קובלים אנו עליך מין גלילי שאתם כותבין את המושל עם השם בדרך ולא עוד אלא שאתם כותבין את המושל מלמעלה ואת השם מלמטה שני' ויאמר פרעה מי יא' אשר אישמע בקולו לשלח את ישראל וכשלקה מה הוא אומ' יא' הצדיק ופרעה ועמו הרשעים " ה'ל' וְ

חסילה מסכתא

## מסכת עקצין

**פרק ראשון** כל שהוא יד ולא שומר מיטמא ומטמא ולא מצטרף שומר אף על פי שאינו יד מיטמא ומטמא ומצטרף לא שומר ולא (יד) לא מיטמא ולא מטמא " ב' אלו מיטמין ומטמין ולא מצטרפין שורשי השום וחבצלים והקלופות כ בזמן שהן לחים והפיטמה שלהם בין לחה בין יבישה העמוד שהוא מכוון כנגד האוכל שורשי החזירין והצנזן והנטם דברי ר' מאיר ר' יהודה אומ' שורש צנזן גדול מצטרף והסיב שלו אין מצטרף שורשי המינתה והפוגם ירקות שדה וירקות גנה שעקרן לשתלין והשיזורה של שבולת והלבוש שלה ר' לעזר אומ' אף הסוג של רצפית הרי אלו מיטמין ומטמין ולא מצטרפין " ג' אילו מיטמין ומטמין ומצטרפין שורשי השום והבצל צ והקלוטות בזמן שהן יבשין והעמוד שאינו מכוון כנגד האוכל יד הפרכיר טפח מיכן וטפח מיכן יד האשכול כל שהוא זונב של אשכול שריקנה ויד מכבר של תמרה ארבעה טפחים וקנה של שבולת שלשה טפחים ויד כל הנקצרין שלשה ושאין דרכן להקצר ידיהן ושורשיהן כל שהן ומלעין של שיבולין הרי אלו מיטמין ומטמין ולא מצטרפין " ד' אילו לא מיטמאין ולא מטמאין ולא מצטרפין שורשי קולסי אכרוב וחליפות תמרין והלפת את שדרכן להגוז ונעקרו ר' יוסי מטמא בכולם ומטהר בשורשו קולסי אכרוב

## אִיהֶן

## אִיהֶן

**מאמתי** קורין את שמע בערבים משעה שהבהים נכנסים לאכל בתרומתן עד סוף האשמורת הראשונה דברי ר' אליעזר וחכמים אומרים עד חצות רבן נמליאל אומר עד שיעלה עמוד היסוד **ב** מעשה שבאו בניו מבית המשתה אמרו לו לא קרינו את שמע אמר להם אם לא עלה עמוד היסוד חייבין אתם לקרות **ג** ולא זו בלבד אלא כל שאמרו חכמים עד חצות מצותן עד שיעלה עמוד היסוד הקטר חלבים ואיברים ואכילת פסחים מצותן עד שיעלה עמוד היסוד כל הנאכלים ליום אחד מצותן עד שיעלה עמוד **ד** אמר אומר עד חצות אלא להרחיק את האדם מן העבירה **ה** מאמתי קורין את שמע בישראל משיכרו בין תכלת ללבן **ו** אליעזר אומר בין תכלת לכתן עד הנץ החמה **ז** יושע אומר עד שלש שעות שכן דרך בני מלכים לעמוד בשלש שעות הקורא מיכן ואילך לא הפסיד כאדם שהוא קורא בתורה **ח** בית שמאי אומר בערב כל אדם יטו ויקרו ובבוקר יעמדו שני בשבבך ובקומך בית הלל אומר קורין כדרך שני ובלכתך בדרך אם כן למה נאמר בשבבך ובקומך אלא בשעה (שדאך) בני אדם שוכבין ובשעה שדרך בני אדם עומדין **ט** אמר ר' טרפון אני הייתי בא בדרך והייתי לקרות כדברי בית שמאי וסכנתי עצמי מפני הלסטין אמרו כדאי הייתה לחוב בעצמך שעברת על דברי בית הלל **י** בישר מברך שנים לפנייה ואחת לאחריה בערב מברך שנים לפנייה ואחת לאחריה שנים לפנייה ושנים לאחריה אחת ארוכה ואחת קצרה מקום שאמרו להאריך אינו **כ** רשאי לקצר אינו רשאי להאריך לחתום אינו רשאי ושל א לחתום שלא לחתום אינו צ **ל** רשאי לחתום **ל** מזכירין יציאת מצרים (בלילות) אמר ר' לעזר בן עזריה הרי אני כבן שבעים שנה לא זכיתי (שת)אמר יציאת מצרים בלילות עד שדרשה בן זומא שני למען תזכור את יום צאתך מארץ מצרים כל ימי חיך ימי חיך הימים כל ימי חיך הלילות וחכמים אומר ימי חיך בעולם הזה כל ימי חיך להביא את ימות המשיח **הל' ח (פרק) ב** היה קורא בתורה והגיע זמן המקרא ואם לאו לא יצא ובפרקים שואל מפני הכבוד (ומשיב) ובאמצע שואל מפני היראה ומשיב דברי ר' מאיר **י** יודה אומר באמצע שואל מפני היראה ומשיב מפני הכבוד ובפרקין שואל מפני הכבוד ומשיב שלום כל האדם **יב** אילו הן בין הפרקים בין ברכה **יג** ראשונה לשניה ובין שניה לשמע ובין שמע לזוהיה אם ימנע ובין והיה אם שמע

## סדר נויקים

Sur. iv.	p. in MS.	פרקים	מסכת	Sur. iv.	p. in MS.	פרקים	מסכת
292	181 b	8	שבועות	1	106 a		נויקין
322	136 a	8	ערויות	107	111 a	30	(באבא תינינא)
364	140 b	5	עבודה זרה	157	117 a		(באבא בתרא)
409	143 b	5	אבות	207	123 a	11	סנהדרין
492	148 a	8	הוריות	269	129 a	3	מכות

## סדר קדשים

Sur. v.	p. in MS.	פרקים	מסכת	Sur. v.	p. in MS.	פרקים	מסכת
236	179 a	6	כריתות	7	149 b	14	זבחים
266	182 b	6	מעילה	65	156 a	18	מנחות
323	185 a	5	מידות	114	163 a	12	שחיטת חולין
284	188 a	6	תמיד	155	168 a	9	בכורות
383	191 a	3	קנים	192	173 a	9	ערכים
				218	176 b	7	תמורה

## סדר טהרות

Sur. vi.	p. in MS.	פרקים	מסכת	Sur. vi.	p. in MS.	פרקים	מסכת
389	236 b	10	נדה	15	192 a	80	כלים
427	240 b	6	מכשירים	146	206 a	18	אהלות
450	243 b	5	זבים	213	214 b	14	נגעים
469	245 b	4	טבול יום	269	221 b	12	פרה
480	247 a	4	ידים	313	227 a	10	טהרות
492	249 a	3	עקצין	356	232 a	10	סקוות

Annexed are specimens from the above-mentioned MS. *Additional* 470.



# COMPARATIVE INDEX OF THE MISHNAH,

showing the title of each מסכת and the number of its פרקים according to the Cambridge University MS. *Additional* 470, and its positions in that MS. and in the edition of Surenhuis (1698—1703) respectively.

## סדר זרעים

Sur. i.	p. in MS.	פרקים	מסכת	Sur. i.	p. in MS.	פרקים	מסכת
263	22a	5	מעשר שיני	1	1a	9	ברכות
245	25b	5	מעשר ראשון	37	3b	8	פיאה
289	27b	4	חלה	76	7a	7	דמיי
306	29a	8	ערלה	109	9a	9	כלאים
320	30b	8	ביכורים	155	13a	10	שביעית
				200	17b	11	תרומות

## סדר מועד

Sur. ii.	p. in MS.	פרקים	מסכת	Sur. ii.	p. in MS.	פרקים	מסכת
282	58b	5	ביצה	1	32b	24	שבת
300	60b	4	ראש השנה	78	39b	10	עירובין
355	62b	4	תעניות	134	44b	10	פסח
387	65a	4	מגילה	206	49a	8	כיפורים
418	67a	8	חגיגה	176	52b	8	שקלים
403	68a	3	משקין	259	56a	5	סוכה

## סדר נשים

Sur. iii.	p. in MS.	פרקים	מסכת	Sur. iii.	p. in MS.	פרקים	מסכת
322	94a	9	ניטין	1	69a	16	נשים
359	98b	7	קידושין	56	77b	13	כתובות
178	100b	9	סוטה	104	84b	11	נדרים
				146	90a	9	נויר

קונה שמים וארץ: ישראל מנין דכתיב עד יעבר עמך יי' עד  
יעבר עם זו קנית: ואומר לקדושים אשר בארץ המה ואדירי  
כל חפצי במ: בית המקדש מנין דכתיב מכון לשבתך פעלת  
יי' מקדש אדני כוננו יריך: ואומר ויביאם אל גבול קדשו  
הר זה קנתה ימינו:

# י"א

כל מה שברא הקדוש ברוך הוא בעולמו לא בראו אלא  
לכבודו שנאמר כל הנקרא בשמי ולכבודי בראתיו יצרתיו  
אף עשיתיו: ואומר יי' ימלך לעולם ועד: רבי חנניא בן  
עקיבא אומר רצה הקדוש ברוך הוא לזכות את ישראל  
לפיכך הרבה להם תורה ומצוות שנאמר יי' חפץ למען צדקו  
יגדיל תורה ויאדיר:

עלינו קדיש

\* נ"א וכולם לא בראם הקב"ה אלא לכבודו

סליק פרקא

דרבי מאיר

חמשה\* קנינים קנה הקדוש ברוך הוא בעולמו ואלו הן  
תורה קנין אחד שמים וארץ קנין אחד אברהם קנין אחד  
ישראל קנין אחד בית המקדש קנין אחד : תורה מנין  
דכתיב יי' קנני ראשית דרכו קדם מפעליו מאז : שמים  
וארץ מנין דכתיב כה אמר יי' השמים כסאי והארץ הדם  
רגלי אי זה בית אשר תבנו לי ואי זה מקום מנוהתי : ואומר  
מה רבו מעשיך יי' כלם בחכמה עשית מלאה הארץ קניניך :  
אברהם מנין דכתיב ויברכהו ויאמר ברוך אברם לאל עליון

\* ג"ל ארבעה כדליתא בנ"י המסומן Add. 667 ולזה הסכימה גרסת  
התלמוד (פסחים דף פ"ז ע"ג) כך ישראל שהם בני בחוני בני אברהם  
יצחק ויעקב אחד מארבעה קנינים שקניתי בעולמי תורה קנין אחד  
דכתיב יי' קנני ראשית דרכו שמים וארץ קנין אחד דכתיב קנה שמים וארץ  
בית המקדש קנין אחד דכתיב הר זה קנתה ימינו ישראל קנין אחד דכתיב עם  
זו קנית. ובמכילתא ג"כ בפ' נטלת בפסוק עד יעביר עמך כו' נזכרו ד' קנינים  
האלו. אבל בספרי בפ' האזינו בפסוק הלה' תגמלו זאת לא מנה רק ב' בנקרתו  
קנין למקום והם תורה וישראל ובית המקדש. ונענין זה כתב בעל הפרוש  
המיוחס לרשב"ם ואני אומר בשם שהספרי והמכילתא חלוקים שזה אומר ג' וזה  
אומר ד' כך אפשר שהגדה שלישית חולקת לומר חמשה. ואמר ג"כ חמשה  
קנינים במחזורים וכן מצאתי בתנא דבי אליהו אברהם שהוא מחמש קנינים  
שקנה הקב"ה וראיתי במדרש של ר' שמעון (א) קרא בספר משלי שמוציא קנינו של  
אברהם מדכתיב אלה תולדות השמים והארץ בהבראם אל תקרי בהבראם  
אלא באברהם זהו שאמר הכתוב ברוך אברם וג' וכן פתרון המקרא ברוך  
אברם לאל עליון הקונה אותו בדרך שקנה שמים וארץ עכ"ל. אבל ע"ד הפסג  
אין ראיה ממקרא זה רק לקנין שמים וארץ ואברהם איננו מן הקנינים ובאופן  
זה די להניח ד' הפסוקים הנז' במסכת פסחים



לצדיקים כלם נתקומו ברבי ובבניו : אמר רבי יוסי בן קסמא  
 פעם אחת הייתי מהלך בדרך ופגע בי אדם אחד ונתן לי  
 שלום והחזרתי לו שלום אמר לי רבי מאיזה מקום אתה  
 אמרתי לו מעיר גדולה של חכמים ושל סופרים אני אמר לי  
 רבי רצונך שתדור עמנו במקומנו ואני אתן לך אלף אלפים  
 דינרי זהבי ואבנים טובות ומרגליות אמרתי לו אם אתה  
 נותן לי כל כסף וזהב ואבנים טובות ומרגליות שבעולם איני  
 דר אלא במקום תורה וכן כתוב בספר תהלים על ידי דוד  
 מלך ישראל טוב לי תורת פיך מאלפי זהב וכסף : ולא  
 עוד שבשעת פטירתו של אדם אין מלוין לו לאדם לא כסף  
 ולא זהב ולא אבנים טובות ומרגליות אלא תורה ומעשים  
 טובים בלבד שנאמר בהתהלךך תנחה אתך בשכבך תשמור  
 עליך והקיצות היא תשיחך : בהתהלךך תנחה אתך בעולם  
 הזה בשכבך תשמור עליך בקבר והקיצות היא תשיחך לעולם  
 הבא : ואומר לי הכסף ולי היהב נאם יי צבאות :

א בנ"א נמלא תניא א"ר יוסי ולא הובא בריתא זו קודם למאמר חמשה  
 קנינים בו כדלעיל אלא לאחריו. ואמר החכם ר' יצחק יעבץ בפרושו מסדי אבות  
 שהוא ראש נסמאות חלוקות מהן מביאות ענין הקנינים שקנה הקב"ה ובלתי  
 מביאות ענין ר' יוסי בן קסמא ומהן עושות להפך ומהן מביאות שתייהן ומהן  
 מביאות סמאמר כל מה שברא הקב"ה בעולמו בו בסוף ענין ר' יוסי בן קסמא  
 ומהן מביאות בסוף הפרק מה שאמר ר' סנאי בן עקישיא ומהן אינן מביאות  
 רק פסוק ה' חפץ בו.

ב בנ"א זקן אחד

ג בנ"א מסר ושל סופרים

ד ס"א ואני אתן לך כמה כסף וכמה זהב א"ל אם אתה נותן לי כל כסף  
 וכל זהב שבעולם איני דר אלא במקום תורה לפי שבשעת פטירתו בו. וא"כ  
 הובאו ב' הפסוקים טוב לי בו' לי הכסף בו'

## פרק ששי

ובעולם הבא שנאמר כי חיים הם למצאיהם ולכל בשרו  
מרפא: ואומר רפאות תהי לשרך ושקוי לעצמותיך: ואומר  
עין חיים היא למחויקים בה ותמכיה מאשר: ואומר כי  
לוית חן הם לראשך וענקים לגרגתך: ואומר תתן לראשך  
לוית חן עטרת תפארת תמגנך: ואומר כי בי ירבו ימך  
ויוסיפו לך שנות חיים: ואומר ארך ימים בימינה בשמאולה  
עשר וכבוד: ואומר כי ארך ימים ושנות חיים ושלום יוסיפו  
לך:

## ח

רבי שמעון בן יהודה\* משום רבי שמעון בן יוחאי אומר  
הנוי והכח והעושר והכבוד והחכמה הזקנה והשיבה והבנים  
נאה לצדיקים ונאה לעולם שנאמר עטרת תפארת שיבה  
בדרך צדקה תמצא: ואומר תפארת בחורים כחם והדר  
זקנים שיבה: ואומר עטרת זקנים בני בנים ותפארת בנים  
אבותם: ואומר וחפרה הלבנה ובושה חמה כי מלך יי  
צבאות בהר ציון ובירושלים ונגד זקניו כבוד:

## ט

רבי שמעון בן מנסיא אומר אלו שבע מדות שמנו חכמים

\* נ"א בן מנסיא

ב קשיא שכבר הוזכרו ס' ולפיכך יש מוחקין א' מהן

נקנית בארבעים ושמונה דברים\*: ואלו הן בתלמוד בשמיעת האזן בעריכת שפתים בבינת הלב באימה ביראה בעונה בשמחה בטרה בשמוש חכמים בדקדוק חברים בפלפול התלמידים ביישוב במקרא במשנה במעוט סחורה במעוט דרך ארץ במעוט תענוג במעוט שנה במעוט שיחה במעוט שחוק בארך אפים בלב טוב באמונת חכמים בקבלת היסודין המכיר את מקומו והשמה בחלקו והעושה סיג לדבריו ואינו מחזיק טובה לעצמו אהוב אהב את המקום אהב את הבריות אהב את הצדקות אהב את המישרים אהב את התוכחות ומתרחק מן הכבוד ולא מגים לבו בתלמודו ואינו שמח בהוראה נושא בעול עם חברו ומכריעו לכף זכות ומעמידו על האמת ומעמידו על השלום ומתישב לבו בתלמודו שואל ומשיב שומע ומוסיף הלומד על מנת ללמד והלומד על מנת לעשות המחקים את רבו והמכון את שמועתו והאומר דבר בשם אומרו הא למדת כל האומר דבר בשם אומרו מביא גאלה לעולם שנאמר ותאמר אסתר למלך בשם מרדכי:

ז

גדולה תורה שהיא נותנת חיים לעושיה בעולם הזה

\* יש חלופים שונים בגרסת אלו מ"ח הדברים ונסדורן ויש ספרים שנמנ' בהם הגרסאות בכונת הלב בשכלות הלב. (ומסר' מלת בטרה). בדבוק חברים. ביישיבה. בדרך ארץ. אהוב אהב משמח את המקום משמח את הבריות. ואינו רודף אחר הכבוד. ולא מניס לבו בהוראה. ומתישב בתלמודו. שואל כענין ומשיב כהלכה. והלומד ע"מ לעסוק. המחקם (נננין הדגוש). והמבין את שמועתו. הא למדת שכל האומר דבר שלא שמע מפי רבו ע"ש רבו גורם לשכינה שתסתלק מישראל זהאומר כו



## פרק ששי

כמה וכמה שצריך לנהג בו כבוד ואין כבוד אלא תורה\*  
שנאמר כבוד חכמים ינחלו ותמימים ינחלו טוב: ואין טוב  
אלא תורה שנאמר כי לקח טוב נתתי לכם תורתי אל  
תעזבו:

### ד

כך היא דרכה של תורה פת במלח תאכל ומים במשורה  
תשתה ועל הארץ תישן והיי צער תחיה ובתורה אתה עמל  
אם אתה עשה כן אשריך וטוב לך אשריך בעלם הזה וטוב  
לך לעולם הבא:

### ה

אל תבקש גדלה לעצמך ואל תחמוד כבוד יותר מלמודך  
עשהי ואל תתאוה לשלחנם של מלכים ששלחנך גדול  
משלחנם וכתרך גדול מכתרם ונאמן הוא בעל מלאכתך  
שישלם לך שכר פעלתך:

### ו

גדולה תורה יותר מן הכהנה ומן המלכות: שהמלכות  
נקנית בשלשים מעלות והכהנה בעשרים וארבע והתורה

\* נ"א אלא לחכמים ואולי זה הנכון. וכנ"י Add. 667 נמלץ אלא חכמה

ב נ"א תהא

ג ס"י ואל תחמוד כבוד יותר מלמודך (ומסר' מלת עשה) ופי' בספר ד"ח  
למהר"ל מפראג ואל תחמוד שום כבוד יותר כי בלמוד שלך יש לך כבוד די  
שהוא עקר הכבוד כמו שאמר למעלה כבוד חכמים ינחלו. וכנ"י Add. 667  
חסרו ג' המלות יותר מלמודך עשה

ב

אמר רבי יהושע בן לוי בכל יום ויום בת קול יוצאת מהר חורב ומכרות ואומרת אוי להם לבריות מעלבונה של תורה שכל מי שאינו עוסק בתורה נקרא נוזף שנאמר נזם זהב באף חזיר אשה יפה וסרת טעם : ואומר והלחת מעשה אלהים המה והמכתב מכתב אלהים הוא חרות על הלחת אל תקרא חרות אלא חרות שאין לך בן חורין אלא מי שעוסק בתלמוד תורה וכל מי שעוסק בתלמוד תורה הרי זה מתעלה שנאמר וממתנה נחליאל ומנחליאל במות :

ג

הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד אפילו אות אחת צריך לנהג בו כבוד שכן מצינו בדוד מלך ישראל שלא למד מאחיתפל אלא שני דברים בלבד קראוי רבו אלופו ומידעו שנאמר ואתה אנוש כערכי אלופי ומידעי : והלא דברים קל וחמר ומה דוד מלך ישראל שלא למד מאחיתפל אלא שני דברים בלבד קראוי רבו אלופו ומידעו הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפילו אות אחת על אחת

א אמר מר נוזף הוא נומריקון של נזם ואף

ב כ"א ואם הגים דעתו הקב"ה משפילו שנ' ומבמות הגיא

ג כס"א לא נמלא כאן או פסוק אחד או דבור אחד (או) אפילו אות אחת

ד כ"א עשאו

ה כס"א קמר והלא דברים ק"ו כי עד מלת ומידעו

## פרק ששי

הוא פרק קנין התורה

כל ישראל וכו'

א

שנו חכמים בלשון המשנה ברוך שבחר בהם ובמשנתם :  
רבי מאיר אומר כל העוסק בתורה לשמה זוכה לדברים  
הרבה ולא עוד אלא שכל העולם כלו כדי הוא לו נקרא  
רע אהוב אהב את המקום אהב את הבריות משמח את  
המקום משמח את הבריות ומלבשתו ענוה ויראה ומכשרתו  
להיות צדיק חסיד ישר ונאמן ומרחקתו מן החטא ומקרבתו  
לידי זכות ונהנין ממנו עצה ותושיה בינה וגבורה שנאמר לי  
עצה ותושיה אני בינה לי גבורה ונותנת לו מלכות וממשלה  
וחקור דין ומגלין לו<sup>א</sup> רזי תורה ונעשה כמעין שאינו פוסק<sup>ב</sup>  
וכנהר שמתגבר והולך<sup>ג</sup> והוה צנוע וארך<sup>ד</sup> רוח ומוחל על  
עלבונו ומגדלתו ומרוממתו על כל המעשים<sup>ה</sup> :

א כ"א ומגלין לו מן השמים

ב כ"א כמעין המתגבר (ע' פ"ג מ"י) שאינו פוסק את מימיו

ג כ"א המתגבר בלי מלת והולך

ד כ"א ושפל

ה כ"א המעשים כולם



## תוספת

הוא (נ"א שמואל הקטן) היה אומר בן חמש שנים למקרא  
בן עשר שנים למשנה בן שלש עשרה למצות (נ"א למצוה)  
בן חמש עשרה לתלמוד (נ"א לגמרא) בן שמנה עשרה לחפה  
בן עשרים לדרוף בן שלשים לכה בן ארבעים לבינה בן  
חמשים לעצה בן ששים לזקנה בן שבעים לשיבה בן שמונים  
לגבורה בן תשעים לשוח (נ"א לשוחה) בן מאה כאלו מת ועבר  
ובטל מן העולם :

המאמר הזה אע"פ שנכלל במסכת אבות ונמלא או קודם למאמר בן בג  
בג או כאן ברוב הספרים איננו באמת מן המשנה. ובענין זה אמר אברבנאל  
כפי מה שנמצאו במשניות הישנות הספרדיות במאמרים האלה נשלמה (מסכתא)  
ר"ל מאמר בן בג בג ומאמר בן הא הא לפום צערא אגרא אבל במשניות אשר  
אתנו פה היום נמצא עוד מאמר בן חמש למקרא וכו' ע"כ. ואח"כ אמר סמך  
הזה שערך ו' אינו הוא ממסכת אבות אבל מפני שנתפשט המנהג לקוראו  
וגם לשלימות המלאכה התעסקתי ג"כ בפירושו. וגם אני העיר אעשה כמה

ל

ו' יהודה בן תימא אומר הוי עז כנמר וקל כנשר וריץ כצבי וגבור כארי לעשות רצון אביך שבשמים :

ל"א

הוא היה אומר עז פנים לגהינם ובוש פנים לגן עדן יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתבנה עירך בימינו ותן חלקינו בתורתך :

ל"ב

בן בג בג אומר הפוך בה והפך בה דכולה בה וכולך בהי ומנה לא תזועי שאין לך מידה טובה ממנה :

ל"ג

בן האי האי אומר לפום צערה אגרה :

חסלת אבות פרקים ה :

א כ"א חסר ר'

ב כ"א ובושת

ג כ"א שיבנה בית המקדש במהרה. ונקלת הספרים חסר כל המאמר יהי רצון כו'

ד כ"א והפוך וי"ג והפוך

ה הכי גרסין. ודע כי כל הספרים הנדפכין ואף כ"י נשתנשו בכאן. ע'

פרושי בלשון אנגלית

י כ"א תזוז

כ"ח

כר שיש בו שלשה דברים\* תלמידיו של אברהם יושלשה  
דברים תלמידו של בלעם :

כ"ט

עין טובה ונפש שפלה ורוח נמוכה תלמידו של אברהם  
עין רעה ונפש רחבה ורוח גבוהה תלמידו של בלעם ומה  
בין תלמידיו של אברהם לתלמידיו של בלעם תלמידיו של  
בלעם יורדים לגהינם שנ' ואתה אלהים תורידם לבאר  
שחת אבל תלמידיו של אברהם יורשין גן עדן שנ' להנחיל  
אוהבי יש ואוצרותיהם אמלא :

א כ"א כל מי שיש בידו ג' דברים הללו

ב כ"א מתלמידיו כאן ולהלן כמ' כ"ט

ג כ"א אברהם אבינו כאן ולהלן וכמו כן נוסף כנוי הרשע לבלעם

ד כ"א וג' דברים אחרים

ה כמ"א נמצא ענין הרוח קודם לענין הנפש

ו כ"א קצרה

ז הנה אחר שהזכיר שם בלעם פתח במה דסיים וסמך לו לרשע ענין  
קללתם של רשעים ואח"כ חזר וזכר ברכת הנדיקים כיון שאין רענו לסיים אלא  
בדברים טובים וזו הגרסא הנכונה אע"פ שזרוב הספרים נזכר ענין בני  
אברהם ברישא וענין בני בלעם בסופא

ח כנ"א נוסף ויורשין באר שחת ובספרים הרבה כתב יורשין ניהנם ויורדין

לבאר שחת

ט ל"ג אנשי דמים ומרמה לא יחצו ימיהם ואני אבטח בך

י כ"א אוכלין בעולם הזה ונוחלין לעוה"ב תחת יורשין גן עדן



## ל"ב

אל\* יבטיחך יצרך ששאול בית מנוס<sup>ב</sup> שעל כרחך אתה  
 נוצר ועל כרחך אתה נולד ועל כרחך אתה חי ועל כרחך  
 אתה מת<sup>י</sup> ועל כרחך אתה עתיד ליתן דין וחשבון לפני מלך  
 מלכי המלכים הקב"ה :

א בנ"א נמנא ואל ונכללו משנה זו והקודמת אליה בסוגיא אחת

ב כ"א שיש בשאול בית מנוס לך

י י"ג בסדר הפוך וע"ב אתה מת וע"כ אתה חי

כ"ט

ז' אומר אל תסתכל בקנקן אלא במה שיש בו יש קנקן  
חדש מלא ישן וישן שאפי' חדש אין בו :

ל

ז' ליעזר הקפר אומר המנאה והתאוה והכבוד מוציאין  
את האדם מן העולם :

ל"א

הוא היה אומר הילודים למות והמתים להחיות והחיים  
לירון לידע ולהודיע ולהודיע שהוא היוצר והוא  
הבורא והוא המבין והוא הדיין והוא עדין והוא בעל דין והוא  
עתידי לדין שאין לפניו לא עולה לא שבהא לא משואי  
פנים ולא מקח שוחד שהכל שלום ודע שהכל לפי חשבון :

א נ"א רבי מאיר. וי"ג להלן מלא יין ישן וישן אפילו בו

ב נ"א לחיות

ג נ"ג לידע ולהודיע ולהודיע

ד נ"א שהוא אל הוא

ה נ"א הוא העד

ו נ"א ליתן דין תסת לדין. וי"ג לרון (ברוך הוא)

ז נ"א משא

ח נס"א מסר שהכל שלו

ט נ"א שהכל בא בחשבון (נ"א לידי חשבון)

כ"י

שמואל הקטן אומר בנפל אויבך אל תשמח ובהכשלו  
אל יגל לבך :

כ"ז

אלישע בן אביה אומר הלמדי ילד למה הוא דומה  
לדיו כתובה על נייר הדש והלמדי זקן למה הוא דומה לדיו  
כתובה על נייר מחוק :

כ"ח

ר' יוסי בן יהודה איש כפר הבבלי אומר הלמד מן  
הקטנים למה הוא דומה לאיכל ענבים קהות ושותה יין מגתו  
והלמד מן הזקנים למה הוא דומה לאוכל ענבים בשולות  
ושותה יין ישן :

\* נרוב הספרים כתיב פן יראה יי ורע בעיניו והשיב מעליו אפו. ויש  
דורסין נכאן חרון אפו לא נאמר אלא אפו מלמד שמחלין לו כל עונותיו אבל  
בספרי המשנה המדויקים לא תמצא דבר מזה כי אם הפסוק כמו שהוא מבלי  
דרסה כלל (ע' נחלת אבות לדון יחזק אצרבנאל)

= נ"א אבוייה

= נ"א הלומד תורה

= י נ"א בר וי"ג בר



כ"ב

ד מתי"ה בן חרש אומר הוי מקדים לשלום כל האדם<sup>א</sup>  
והוי זנב לאריות ולא ראש לשועלים :

כ"ג

ד יעקב אומר העולם הזה דומה לפרוודור לפני העולם  
הבא התקין עצמך לפרוודורי כרי שתכנס לטרקלין :

כ"ד

הוא היה אומר יפה שעה אחת בתשובה ומעשים טובים  
בעולם הזה מכל חיי העולם הבא יפה<sup>א</sup> שעה אחת של קורת  
רוח בעולם הבא מכל חיי העולם הזה :

כ"ה

ד שמעון בן אלעזר אומר אל תרצה את חביריך בשעת  
כעסו ואל תנחמנו בשעה שמתו מיטל לפניו ואל תשאל לו  
בשעת נדרו ואל תשתדל לראותו בשעת קלקלתו :

<sup>א</sup> כ"א ר' מתתיה

<sup>ב</sup> כ"א בשלום כל האדם וי"ג שלום לכל א

<sup>ג</sup> כ"א ואל תהי

<sup>ד</sup> כ"א (והתקן עצמך בפרוסדור

<sup>ה</sup> כ"א ויפה

<sup>י</sup> כך הגרסא גם כן ככ"י הנו' (המסומן Add. 667)

י"ח

ד' יהודה אומר הוי זהיר בתלמוד ששגגת תלמוד עולה  
זרין :

י"ט

ד' שמעון אומ' שלשה כתרים הן כתר תורה וכתר כהונה  
וכתר מלכות וכתר שם טוב עולה על גביהן :

כ

ד' נהראיב אומר הוי גולה למקום תורה ואל תאמר היא  
תבוא אחרי שחביריך יקיימוה בידך ואל בינתך אל תשען :

כ"א

ד' ינאי אומרי אין בירינו לא משלות הרשעים ואף לא  
מיסורי הצדיקים :

א נ"א בלמוד ששגגת למוד

ב נמנא נשנת דף קמ"ז ע"ב : תנא לא ר' נהוראי שמו אלא ר' נחמיה  
שמו ואמרי ליה ר' אלעזר בן ערך שמו ולמה נקרא שמו ר' נהוראי שמנהיר  
עיני חכמים בהלכה ע"כ. ועוד נערוזין דף י"ג ע"ב : תנא לא ר' מאיר  
שמו אלא ר' נהוראי שמו ולמה נקרא שמו ר"מ שהוא מאיר עיני חכמים בהלכה  
ולא נהוראי שמו אלא ר' נחמיה שמו ונ'

ג נ"א שהיא תבא אחריו או (שחביריך כו')

ד נ"א הוא היה אומר ה נ"א מייסורין של צדיקים

בטילים הרבה<sup>א</sup> ואם עמלת בתורה יש לך שכר הרבה  
ליתן לך :

ט"ז

ד ליעזר בן יעקב אומר העושה מצוה אחת קנה<sup>י</sup> לו  
פרקליט אחד והעובר עבירה אחת קנה<sup>י</sup> לו קטיגור אחד  
תשובה ומעשים טובים כתרם לפני הפורענות :

ט"ח

ז יוחנן הסנדלר אומר כל כניסה שהיא לשם מצוה<sup>י</sup>  
סופה להתקיים ושאינה לשם מצוה<sup>י</sup> אין סופה להתקיים :

י"ז

ז לעזרה אומר יהי כבוד תלמידך חביב עליך ככבוד  
חבירי וכבוד חבירך כמוראי רבך ומורא רבך כמורא  
שמים :

ב כנ"א חסר לו

א כנ"א נוסף כנגדך

ג כנ"א קונה

ד כנ"א שמים

ה כנ"א נוסף בן שמוע

י בא ראה נחות לשון התנא במשנה זו שכל מאמר תלוי בשלפניו ואין הפסק  
ביניהם ול"ג ככבוד עצמך (כנ"א בשלך) כי לפי זה לא יהיה נרוץ ומבוד בן  
כל מאמר ומאמר

י כנ"א ככבוד



י"א

ר' ישמעאל אומר החושך עיניו מן הדין פורק ממנו  
איבה וגזל ושביעת שוא והגם לבו בהוראה שומה רשע  
וגם רוח :

י"ב

הוא היה אומר אל תהי דין יחירי שאין דין יחירי אלא  
אחד ואל תאמר קיבלו דעתי שהן רשאים ולא אתה :

י"ג

ר' יוחנן אומר כל המקיים את התורה מעוני סופו  
לקיימה מעושר וכל המבטל את התורה מעושר סופו  
לבטלה מעוני :

י"ד

ר' מאיר אומר הוי מעט עסקי ועסוק בתורה ותהיה  
שפל רוח בפני כל אדם ואם ביטלת מן התורה יש לך

א נ"א ר' שמעון אומר כל החושך. וי"ג ר' ישמעאל בנו בן

ב נ"א קבלו

ג נ"א יוחנן

ד נ"א מעט בעסק

ה נ"א במלח

ו נ"א והוי

## ח

ו' ישמעאל בנו<sup>א</sup> אומר הלמד על מנת ללמד מספיקין<sup>ב</sup>  
 בידו ללמוד וללמד הלמד על מנת לעשות מספיקין בידו  
 ללמוד וללמד<sup>ג</sup> ולעשות :

## ט

ו' צדוק אומר<sup>י</sup> אל תעשם<sup>ה</sup> עטרה להתגדל בהן ולא  
 קרדום לאכלי מהן וכך היה הלל אומר ודי אשתמש בתגא  
 חלף הא כל הנאותי מדברי תורה נטל חייו מן העולם :

## י

ו' יוסי אומר כל המכבד את התורה גופו מכובד על  
 הבריות וכל המחלל את התורה גופו מחולל על הבריות :

<sup>א</sup> בנ"א חסר בנו

<sup>ב</sup> הנה מנינו בפרוש המיוחס לרש"י : הכי גרסינן אין מספיקין בידו  
 ללמוד וללמד עכ"ל . ואולי זה הנכון כי המעיין אע"פ ללמד לאחרים ואינו  
 מבקש לעשות אין חכמתו מתקיימת

<sup>ג</sup> בנ"א נוסף כאן לשמור

<sup>ד</sup> בנ"א נוסף כאן תלמידי חכמים . וי"ג אל תפרוש מן הצבור כו'

<sup>ה</sup> לפי קנת הספרים מדבר בלשון יסיד כאן ולקמן באומרו אל תעשה וג'

<sup>ו</sup> כך הוא בלי וי"ו . ובנ"א נמנא לאכול ממנה . וי"ג לחפור בהם)

<sup>ז</sup> בנ"א הא (למדת) כל הנהנה

ד

אי זה הוא מכובד המכבד את הבריות שנ' כי מכבדו  
אכבד ובווי יקלו :

ה

בן עזאי אומר הוי ריץ למצוה קלה ובורח מן העבירה  
שמצוה גוררת מצוה ועבירה גוררת עבירה ששכר מצוה  
מצוה ושכר עבירה עבירה :

ו

הוא היה אומר אל תהי בו לכל אדם ואל תהי מפליג  
לכל דבר שאין לך אדם שאין לו שעה ואין לך דבר שאין  
לו מקום :

ז

ר' לויטס איש יבנה אומר כל המחלל שם שמים בסתר  
נפרעין ממנו בגלוי אחד שונג ואחד מזיד בחילול השם :

א כנ"א נוסף כאן (ב)חמורה וע' פ"ב מ"א

ב כ"א וברח

ג בכל הספרים יש כאן שתי משניות ואלו הן : ר' לויטס איש יבנה אומר  
מאד (מאד) הוי שפל רוח (בפני כל האדם) שתקות אנוש רמה : ר' יוחנן בן  
ברוקה אומר כל המחלל וג' :

ד כ"א אחד בשונג ואחד במזיד ולא נמנא בחילול השם



## פרק רביעי

א

בן זומא אומר אי זה הוא "הכנסת המלך מכל אדם -  
שנ' מכל מלמדי השכלתי":

ב

אי זה הוא גיבור הכובש את יצרו שנ' טוב ארך אפים  
מגבור ומושל ברוחו מלוכד עיר:

ג

אי זה הוא עשיר השמח בחלקו שנ' יגיע כפיך כי  
תאכל אשריך וטוב לך אשריך בעולם הזה וטוב לך בעולם  
הבא:

א כ"א איזהו כאן ובמשניות האחרות ב כ"א חסד אדם

ג כ"ג כי עדותיך וג' ד כך הוא בלא יוד

ה כ"א לעולם וכמו כן נתחלפו התבות ב' ול' בהרבה מקומות

ועוקרתו והופכתו על פניו וכל ששמעשיו מרובים מחכמתו  
למה הוא דומה לאילן שענפיו מעוטמים ושרשיו מרובים  
אפילו כל הרוחות באות עליו אינן מזיזות אותו ממקומו :

## ב"ח

ו לעזר הסמה"ה אומר קינים ופתחי נדה הן הן גופי  
תורה הלכות תקופות וגימטריה פרפראות לחכמה :

א שג' והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חרדים במדבר  
ארץ מלחה ולא תשב : פסוק זה נוסף לראיה בהרבה ספרים

ב נ"א אבל כל

ג נ"א מועטין

ד נ"א שאפילו כל הרוחות שבעולם באות ונושבות בו אין מזיזות (נ"א  
מזיזים) אותו ממקומו שג' והיה כעין שתול על (פלגי) מים ועל יובל ישלח  
שרשיו ולא יראה כי יבא חם והיה עלהו רענן ובשנת בצרת לא ידאג ולא ימיש  
מעשות פרי

ה ר"ל חסמה וכך הוא במסכת תרומות פ"ג מ"ה ומפורש טעם שם הסכס  
סוף בויקרא רנה אחרי מות פ' כ"ג. ול"ג בן (נ"א בר) חסמא

י נ"א חסמה מלת תורה

י נ"א וגימטריאות בלשון רבים

ח נ"א פרפריות. כן גרסת הערוך. וא"כ פי' בלשון יוני עגולה ששאר  
החכמות מונבות הסכמה האמתית שהיא כמרכז ונקודה תוד העגולה

והיד כותבת וכל הרוצה ללוות בא ולוה\* והגבאין מחזרין  
תמיד בכל יום ונפרעים מן האדם לדעתוי ושלא לדעתוי  
ויש להם על מה שיסמכו והדין דין אמת והכל מותקן\*  
לסעודה :

## כ"ז

ד לעזר בן עזריה אומר אם אין תורה אין דרך ארץ  
אם אין דרך ארץ אין תורה אם אין חכמה אין  
יראה אם אין יראה אין חכמה אם אין דעת אין בינה  
אם אין בינה אין דעת אם אין חכמה אין תורה אם אין  
תורה אין קמה :

## כ"ח

הוא היה אומר כל שחכמתו מרובה ממעשיו למה הוא  
דומה לאילן שענפיו מרובין ושרשיו מעוטים והרוח באתה\*

א נ"א יבא וילוה. ה"ג וכל הרוצה ליטול בא ונוטל. ונס"א קסר המאמר

לגמרי

ב נ"א מחזרין תדיר

ז נ"א מדעתו

ד ס"א שיסמכו

ה נ"א מתוקן

י נס"א נתחלף סדר מאמריה של משנה זו. וכנ"י הנו' (Add. 667)

מלאתי : אם אין דרך ארץ אין תורה אם אין תורה אין חכמה אם אין חכמה

אין יראה אם אין יראה אין בינה אם אין בינה אין דעת אם אין דעת אין

קמה אם אין קמה אין תורה

ח נ"ל באה

י נ"א מעטים



כ"ב

חביבין ישראל שנקראו בנים למקום\* חיבה יתירה  
נודעת להם שנקראו בנים למקום\* שג' בנים אתם לי  
אלהיכם :

כ"ג

חביבין ישראל שניתן להם כלי\* שבו נברא העולם  
חיבה יתירה נודעת להם שניתן להם כלי שבו נברא  
העולם\* שג' כי לקח טוב נתתי לכם תורת אלה תעזובו :

כ"ד

הכל צפוי והרשות נתונה ובטוב העולם נדון והכל  
לפי המעשה :

כ"ה

הוא היה אומר הכל נתון בעירבון והמצודה פרושה  
על כל החיים החנות פתוחה והחנוני מקיף והפנקס פתוחה

א כנ"א חסד למקום

ב כנ"א חסד כאן שנקראו בנים (למקום)

ג כנ"א בלי חסדה כאן ולהלן

ד כנ"א חסרו כאן התנות שבו נברא העולם

ה כנ"א חסד כאן המאמר שנתן להם כלי חסדה שבו נברא העולם

ו כנ"א לפי רוב המעשה. ובספר אחר מנינו לא הכל לפי רוב המעשה.

ז"ג אבל לא ע"פ המעשה

ח כנ"א פתוח

י כנ"א ומצודה פרוסה

י"ח

ד' ישמעאל אומר הוי קל ראש ונוח תשחרות\* והוי מקבל את כל האדם בשמחה :

י"ט

רבי עקיבה אומר שחוק ומלות ראש מרגילין את האדם לערוה :

כ

הוא היה אומר מסורותי סייג לתורהי נדרים סייג לפרישות סייג לחכמה שתיקה :

כ"א

הוא היה אומר חביב אדם שנברא בצלם\* שנ' כי בצלם אלהים עשה את האדם :

א בבל הספרים מנינו כאן הוי קל לראש ונוח לתישחורת ויש פרושים שונים על משנה זו ול"ע

ב נ"א מרגילין לערוה (ס"א לדבר עבירה)

ג נ"א מסורת בלשון יחיד ועוד במקור התיבות הוא היה אומר

ד חסר כאן מעשרות סייג לעושר

ה נ"א חיבה יתירה נודעת לו (שנברא בצלם אלהים). וי"א שאין ראיה מהמקרא שהקב"ה הודיע לשום אדם שנברא בללמו עד שבא נח ונאמר לו ישפך דם האדם באדם דמו ישפך כי בצלם אלהים עשה את האדם ומ"מ לא נודעת חנה זו לאדה"ר (ע"ן דרך חיים למהר"ל מפראג)

י"ד

הוא היה אומ' כל שמעשיו מרובים מחכמתו חכמתו מתקיימת וכל שחכמתו מרובה ממעשיו אין חכמתו מתקיימת :

ט"ז

הוא היה אומר כל שרוח הבריות נוחה ממנו<sup>א</sup> רוח המקום נוחה הימנו וכל שאין רוח הבריות נוחה ממנו<sup>א</sup> אין רוח המקום נוחה הימנו :

ט"ז

ו' דוסא בן הרכינס אומר שינת<sup>ב</sup> שחרית ויין של צהריים ושיחת הילדים וישיבת בתי כנסיות של עמי הארץ מוציאין את האדם מן העולם :

י"ז

ו' ליעזר המודעי אומר המחלל את הקדשים והמבזה את המועדות והמפר בריתו של אברהם אבינו והמגלה פנים בתורה<sup>ה</sup> אף על פי שיש בידו מעשים טובים<sup>ה</sup> אין לו חלק לעולם הבא :

<sup>א</sup> נ"א הימנו. ובס"א חסר המאמר וכל שאין בו

<sup>ב</sup> נ"א שינה של

<sup>ה</sup> נס"א נוסף כאן שלא בהלכה ועוד נוסף בין כאן בין לעיל (לפני המאמר והמפר בו) והמלבין פני חבריו ברבים

<sup>ה</sup> נ"א תורה ומעשים טובים



ואומר מה נאה אילן זה" מה נאה אילן זה ומה נאה ניר זה מעלן עליו באילו מתחייב בנפשו :

י"ב

ד רוסתי בד ינאי אומר משם ד מאיר אומר תלמיד חכם שהוא יושב ושונה ושכח דבר אחד ממשנתו מעלן עליו באילו מתחייב בנפשו שנ' רק השמר לך ושמר נפשך מאד פן תשכח את הדברים אשר ראו עיניך יכול אפילו תקפה עליו משנתו תל' ופן יסורו מלבבך כל ימי חיך הא אינו מתחייב עד שישב ויסירם מלבו :

י"ג

ד חנניה בן דוסא אומר כל שיראת חטאו קודמת לחכמתו חכמתו מתקיימת וכל שחכמתו קודמת ליראת חטאו אין חכמתו מתקיימת :

א כ"א נמנח מה נאה אילן זה פעם א' כלכד

ב כ"א ומה נאה נירא זו

ג כ"א מעלה עליו הכתוב

ד כך הוא כ"א אשר לפנינו וכמו כן כ"א הנ"ל (וגם זה שמור צבית עקד הספרים אשר למדרש החכמה של קאמברידז וסימנו Add. 667) ויש לתמוה על ההתייחסות אשר ביניהם

ה כ"א ושובח. וי"ג כל השוכח תחת תלמיד וכו'

ו כ"א תלמודו תחת דבר (אחד) ממשנתו

ז כך הוא בחסור מלת בנפשו

ח כ"א עד שישב לו

## עקביה פרק שלישי אבות

ומנין אפילו שלשה שנ' ואגורתו על ארץ יסדה ומנין  
אפילו שנים שנ' אז נדברו יראי יי' איש את רעהו  
ומנין אפילו אחד שנ' בכל המקום אשר אזכיר את שמי  
אבוא אליך וברכתיך :

י

י לעזר בן יהודה איש ברתותה אומר תן לו משלו  
שאתה ושלך שלו וכן הוא אומר בדודי כי ממך הבל  
ומידך נתנו לך :

י"א

י יעקבי אומר המהלך בדרך ושונה ומפסיק משנתו

א ז"ל אל ע' מלאכי ג' ט"ז ב נ"א חסר בן יהודה

ג נ"א וכן בדוד הוא אומר ד נ"א רבי שמעון

ה נ"א ממשנתו: וא"ת למה לורת הפתח תחת הגון ככ"י שלפנינו וי"ל  
שכס"י דומה לורת הקמץ לפתח שתחתיה חירק אבל לפעמים הפתח בלבד  
עומד במקום הקמץ לגמרי. והרי דבר נפלא שראיתי בספר גור אריה (וזה  
פרוש לפרוש רש"י על התורה להגאון מהר"ל מפראג) על הפסוק בראשית י"ח  
ג' וז"ל: לגדול שבהם אמר וקראם כלם אדוניי פי' הא דכתי' אדוניי דמשמע  
לשון רבים מדלף כתי' אדוניי בחירק ואח"כ אמר אל נא תעבור דמשמע לשון  
יחיד אלא האמירה היא לאחד וקראם כולם אדוניי לכך קאמר אדוניי בלשון רבים.  
וא"ת אי לשון רבים הוי למכתב אדני בפתח דמשמע לשון רבים וי"ל בקמץ  
משמע לשון יחיד וגם לשון רבים וכן מורה הנקודה שהוא קמץ והוא מורכב מן  
פתח שהוא לשון רבים ומן חירק שהוא לשון יחיד ולפיכך הסם שהוא קדוש  
נקוד בקמץ לפי שהקב"ה יחיד ודרך כבוד אומרים לו לשון רבים ומפני שכלן  
הוא מדבר לגדול וקראם כולם אדוניים לכן קאמר אדני בקמץ שהוא ליחיד  
ומדבר אותו בלשון רבים וזה שכיון רש"י לפרש על ויאמר ה': לגדול שבהם  
אמר וקראם כולם אדוניים כדי לתרץ לשון אדני בקמץ

ו

אבל שלשה שהיו אוכלין על שלחן אחד ואמרו עליו  
דברי תורה כאילו אכלו משלחנו של מקום ברוך הוא  
שנ' וידבר אליו זה השלחן אשר לפני יי':

ז

חננייה בן חכינאי אומר הניעור בלילה והמהלך בדרך  
יהירי ומפנה לבו לבטלה הרי זה מתחייב בנפשו:

ח

ד נהונייה בן הקנה אומר כל המקבל עליו עול תורה  
מעבירין ממנו עול מלכות ועול דרך ארץ וכל הפורק ממנו  
עול תורה נותנין עליו עול מלכות ועול דרך ארץ:

ט

ד הלפתא איש כפר חנניה אומר עשרה שהיו יושבין  
ועוסקין בדברי תורה השכינה ביניהם שנ' אלהים נצב  
בעדת אל ומנין אפי' המשהי שנ' בקרב אלהים ישפוט

א ז"ל אלי

ב ז"ל רבי חנינא

ג ז"ל שכינה כדלעיל מ' ג

ד דע כי בספרים הרבה נתחלק סדר הראיות אשר הביא ר' חלפתא על הג'  
והה' כי השלשה נתיחדו שם לענין הדין והחמשה לענין האגודה ועיין היטב  
תוספות דמסכת סוכה דף י"ג ע"א ד"ה בשלש. ובס"ק דברכות זכרו  
המנינים הג"ל מהעשרה והשלשה והשנים והאחד ועוד הביאו הראיות אשר הביא  
כאן ר' חלפתא אבל לא זכרו מספר החמשה



ג

ו' חנניה בן תרדיון אומר שנים שהיו יושבין ואין ביניהם דברי תורה הרי זה מושב לצים שנ' ובמושב לצים לא ישב אבל שנים שהיו יושבין ועוסקין בדברי תורה שכינה ביניהם שנ' אז נדברו יראי יי' איש אל רעהו וגו' :

ד

אחד שיושב ושונה מעלה עליו הכתוב כאילו קיים את כל התורה כולה שנ' ישב בדר וידום כי נטל עליו :

ה

ו' שמעון אומר שלשה שהיו אוכלין על שלחן אחד ולא אמרו עליו דברי תורה הריה כאילו אכלו מזבחי מתים שנ' כי כל שלחנות מלאו קיא צואה בלי מקום :

- א נ"א ועוסקין בתורה כאן ולהלן במ' ט' ויש עוד נ"א ויש ביניהם דברי תורה  
 ב נ"א עמהם ויש עוד נ"א שרויה ביניהם כאן ולהלן במ' ט'  
 ג נ"א אין לי אלא שנים מנין שאפילו אחד שיושב ועוסק בתורה שהקב"ה קובע לו שכר ועיין ברכות דף ו' ע"א  
 ד נ"א שאכלו ויש שנוים אחרים כזה במשניות אחרות  
 ה נ"א חקר הרי

## פרק שרישי

### א

עקביה בן מהללאל אומר השתכל<sup>א</sup> בשלשה דברים ואין<sup>ב</sup>  
אתי בא לידי עבירה דע מאין באתה ולאין אתה הולך  
ולפני מי אתה עתיד ליתן דין וחשבון דע<sup>ה</sup> מאין באתה  
מטיפה סרוחה ולאין אתה הולך לרמה ותולעה<sup>ו</sup> ולפני מי  
אתה עתיד ליתן דין וחשבון לפני מלך מלכי המלכים  
ברוך הוא<sup>ז</sup>:

### ב

ר' חנניה<sup>ה</sup> סגן הכהנים אומר הוי מתפלל בשלומה של  
מלכות שאילולי<sup>ט</sup> מוראה איש את רעהו חיים בלענו<sup>י</sup>:

ב נ"א זאי

ד ג"א ולאן

א נ"א הסתכל

ב כך הוא בזמנך י"א ט"ו

ה גנ"א חסר דע

ו נ"א למקום (עפר) רמה (נ"א ורמה) ותולעה

ז נ"א הקב"ה

ח נ"א חנינא כאן ובשאר מקומות

ט נ"א שאלמלא

י נ"א בלעו כלשון נסתר

ברוך הוא שג' כי אל רחום וחנון הוא ארך אפים ורב חסד  
ואל תהי רשע בפני עצמך:

י"ח

ו' לעזר אומר הוי שקד ללמוד תורה: מה שתשיב  
לאפיקורוס ודע לפני מי אתה עמל ומי הוא בעל מלאכתך:

י"ט

ו' מרפון אומר היום קצר והמלאכה מרובה והפועלים  
עצלים והשכר הרבה ובעל הבית דוחק הוא היה אומר לא  
עליך המלאכה לגמור ולא אתה בן חורים לבטלה אם  
למדתה תורה הרבה נותנין לך שכר הרבה ונאמן הוא בעל  
מלאכתך שישלם לך שכר פעולתך ודע מתן שכרן של  
צדיקים לעתיד לבוא:

א נ"א כי נאל חנון ורחום הוא ארך אפים ורב חסד ונחם על הרעה:

ב נ"א שקוד

ג נ"א נוסף כאן ודע

ד נ"א ונאמן הוא בעל מלאכתך כלקמן במשנה י"ט. ועוד ברוך הספרים

תמלא גם כאן התיבות הנכתבות שם שישלם לך שכר פעולתך

ה נ"א להבטל ממנה



י"ד

והנ"א אמרו שלשה דברים ו' ליעזר אומר יהי כבוד  
 חבירך חביב עליך כשלך ואל תהי נוח לבעוס ושוב יום  
 אחד לפני מיתתך והוי מתחמם כנגד אורן של חכמים  
 והוי זהיר מגחלתן שמא תכווה שנשיכתן נשיכת שועל  
 ועקיצתן עקיצת עקרב ולחישתן לחישת שרף וכל דבריהם  
 כגחלי אש :

ט"ז

ו' יהושע אומר עין רעה ויצר הרע ושנאת הבריות  
 מוציאין את האדם מן העולם :

ט"ז

ו' יוסי אומר יהי ממון חבירך חביב עליך כשלך התקון  
 עצמך ללמוד תורה שאינה ירושה לך וכל מעשיך יהיו לשם  
 שמים :

י"ז

ו' שמעון אומר הוי זהיר בקרית שמע ובתפלה וכשאתה  
 מתפלל אל תעש תפלתך קבע אלא תחנונים לפני המקום

א כ"א הן

ב גל"כ אע"פ שנס"א חסר והוי מתחמם כנ"א של חכמים. ועוד להלן

יש כ"א בגחלתן שלא תכוה

ד כנ"א חסר חביב

ז כ"א הרע

י כ"א רחמים ותחנונים

ה כ"א והתקן

אימר משמו אם יהיו כל חבמי ישראל בכף מאונים  
ואליעזר בן הורקנוס עמהן\* ואלעזר בן ערך בכף שניה מבריע  
את כולם:

### י"ב

אמר להם צאו וראו אי זו היא דרך טובה = שידבק  
בה אדם רבי ליעזר אומר עין טובה ר' יהושע אומר חבר  
טוב ור' יוסי אומר שכן טוב ור' שמעון אומר הרואה את  
הנולד ר' לעזר אומר לב טוב אמר להם רואה אני את  
דברי אלעזר בן ערך מדבריכם שבכלל דבריו דבריכם:

### י"ג

אמר להם צאו וראו אי זו היא דרך רעה שיתרחק ממנה  
אדם ר' ליעזר אומר עין רעה ור' יהושע אומר חבר רע ור'  
יוסי אומר שכן רע ור' שמעון אומר הלווה ואינו משלם אחר  
לווה מן האדם כלווה מן המקום ברוך הוא שני לווה רשע  
ולא ישלם וצדיק חונן ונותן ר' לעזר אומר לב רע אמר להם  
רואה אני את דברי אלעזר בן ערך מדבריכם שבכלל דבריו  
דבריכם:

\* נ"א אף עמהם

ב נ"א ישרה ע"ין משנה ח' דפרק זה

ג בנ"א חסר' מלת מדבריכם כאן ולקמן במשנה י"ג

ד נ"א באלו לווה מן המקום. וחסר ב' ה כאן ובסוף מקומות

שלום קנה שם טוב קנה לעצמו קנה לו דברי תורה קנה  
לו חיי העולם הבא :

ט

רבן יוחנן בן זכאי קבל מהלל ומשמאי הוא היה אומר  
אם עשית\* תורה הרבה אל תחזק טובה לעצמך כי לכך  
נוצרתה :

,

חמשה תלמידים היו לו לרבן יוחנן בן זכאי ואילו הן  
ו' ליעזר = בן הורקנוס וו' יהושע בן חנניה וו' יוסי הכהן  
וו' שמעון בן נתנאל וו' אלעזר בן ערך הוא היה מונה  
שבחן אליעזרי בן הורקנוס בור סיד שאינו מאבד טיפה  
יהושע בן חנניה אשרי יולדתו יוסי הכהן חסיד שמעון  
בן נתנאל ירא חטא אלעזר בן ערך מעיני המתגבר :

י"א

הוא היה אומר אם יהיו כל חכמי ישראל בכף מאזנים  
ואליעזר בן הורקנוס בכף שניה מכריע את כלן אבא שאול

א ז"ל כאן למדת עיין מ' י"ט. והרי יש נרסין טובה תסת תורה  
ב לפי מיעוט ההפרש בין שם אלעזר לשם אליעזר תמלא זה תסת זה  
במקומות הרבה

ג ז"ל ר' אליעזר וכיוצא בו כי אפילו אם תאמר שכבר נסמכו קס"ד  
סרבן יוחנן קרא לתלמידיו בשם ר'

ד בקלת הספרים חסר כאן שם אביו של ר' יהושע

ה כ"א יוסי בחסור כנוי הכהן

ו כ"א במעין



## רבי אומר פרק שני אבות

שתניע למקומו ואל תאמר דבר שאיפשר לו להשמע  
שסופו ואל תאמר בשאפנה<sup>י</sup> אשנה שמא לא תפנה :

ו

הוא היה אומר אין בור ירא חטא ולא עם הארץ  
חסיד ולא הבישן למד ולא הקפדן מלמד ולא כל המרבה  
בסתורה מחכים ובמקום שאין אנשים חשתדל להיות איש :

ז

אף הוא ראה גולגולת אחת שצפה על פני המים ואמר  
לה אלי דאטיפת אטיפוך וסוף מטיפוך יטופון :

ח

הוא היה אומר מרבה בשר מרבה רמה מרבה נכסים  
מרבה דאגה<sup>י</sup> מרבה שפחות מרבה זמה מרבה עבדים  
מרבה גזל מרבה נשים מרבה כשפים מרבה תורה מרבה  
חיים מרבה חכמה מרבה ישיבה<sup>י</sup> מרבה צדקה מרבה

<sup>א</sup> כ"א שאי אפשר לשמוע. אבל הפי' המיוחס לרש"י הנ"ל מסייע לגרסא  
שלפנינו וז"ל : כלומר אל תאמר על דבר של תורה שאתה יכול לשמוע עכשיו  
שתשמע לבסוף אלל לאלתר הט אונך לשמוע עכ"ל

<sup>ב</sup> ואפשר לקרות וסופו. ומ"מ נריך להוסיף כאן מלת להשמע  
<sup>י</sup> כ"א לבשאפנה <sup>ד</sup> כך הוא

<sup>ד</sup> צרוב הספרים מנינו כאן התיבות הנכתבות להלן מרבה נשים  
מרבה כשפים  
<sup>י</sup> כ"א מרבה ישיבה מרבה חכמה : עוד מלאתי בנוסף מרבה עצה מרבה  
תבונה (כ"א תורה)

עם הציבור יהיו עמלים\* עמקן לשם שמים שוכות אבותם  
מסייעתן וצדקתן עומדת לעד ואתם מעלין = עליכם שכר  
באלו עשייתם :

ג

היו זהירים ברשות שאין מקרבין לאדם אלא לצורך  
עצמן ונראין כאוהבין בשעת הנאתן ואין עומדין לאדם  
בשעת דחקו :

ד

הוא היה אומר עשה רצונו ברצונך כדי שיעשה רצונך  
ברצונו בטל רצונך מפני רצונו כדי שיבטל רצון אחרים  
מפני רצונך :

ה

ו' הלל אומר אל תעצמך מן הציבור ואל  
תאמן בעצמך עד יום מותך ואל תדין את הבירך עד

\* א"ל עיסקים וכמו כן לעיל העיסקים תחת העמלים

ב א"ל מעלה אני

ג א"ל שבר הרבה

ד א"ל נוספה מלת לו כאן ולהלן במשנה זו לפני מלת לאדם

ה א"ל נראין

ו א"ל חסר ה' אבל א"ל ה"ל נ"לאת תיבת ה'

ז א"ל חסר עצמך

## פרק שני

### א

רבי אומר אי זו היא דרך ישרה שיבור לו האדם כל  
שהיא תפארת לעושה תפארת\* לו מן האדם והוי זהיר  
במצוה קלה כחמורה שאין אתה יודע מתן שכרן של  
מצות והוי מחשב הפסד מצוה כנגד שכרה ושכר עבירה  
כנגד הפסדה והסתכל בשלשה דברים ואין אתה בא לידי  
עבירה דע מהי למעלה ממך עין ראהי ואוזן שומעת וכל  
מעשיך בספר נכתבים :

### ב

רבן גמליאל בנו של ר' יהודה הנשיא אומר יפה תלמוד  
תורה עם דרך ארץ שיגיעת שניהם משכחת עון וכל"ה תורה  
שאין עמה מלאכה סופה במלה לגוררי עון וכל העמלים

ב נ"א כבחמורה

א נ"א ותפארת

ב ככ"י אחד אשר ראיתי חסד מה ראיתי זה הנכון ע"ן פרושי בלשון

ד חסד וי

אנגלית

ה כתיב כאן עון וכל וכתיב להלן עון וכל וזו סבת ט"ס ככ"י הנ"ל

י נ"א וגוררת

שהמאמר וכל תורה וכו' נשכח שם לגמרי



ט"ז

שמאי אומר עשה תורתך קבע אמור מעט ועשה הרבה  
והוי מקבל את כל האדם בסבר פנים יפות :

י"ז

רבן גמליאל אומר עשה לך רב והסתלק מן הספק ואל  
תרבה לעשר אומדות :

י"ח

שמעון בנו אומר כל ימי גדלתי בין החכמים ולא מצאתי  
לגוף טוב אלא שתיקה<sup>א</sup> לא<sup>ב</sup> המדרש הוא העיקר אלא  
המעשה וכל המרבה דברים מביא חטא :

י"ט

רבן שמעון בן גמליאל אומר על שלשה דברים העולם  
קיים על הדיון ועל האמת ועל השלום :

<sup>א</sup> נ"א משתיקה תחת אלא שתיקה

<sup>ב</sup> נ"א ולא ויש כן נ"א לא מדרש הוא עיקר אלא מעשה

<sup>ג</sup> נ"א עומד עיין לעיל מ' ב'

<sup>ד</sup> שג' אמת ומשפט שלום שפטו בשעדיכם. התיבות האלו נוספו לראיה

ברוב הספרים. אבל בפ' המיוחס לרש"י הנדפס עם ספר ו' מ' למהר"ל

מפראג בקדאקא בשנת ש"ט לפ"ק מנחת דבריה הללו : ובמשנה מברנית

אין כתיב שם פסוק

י"ב

אבמליון אומר חכמי' הזהרו בדבריכם שמא תחובו  
חובת גלות ותגלו למקום המים הרעים וישתו התלמידים  
הבאים אחריכם וימותו ונמצא שם שמים מתחלל :

י"ג

הלל ושמאי קיבלו מהן הלל אומר הוי מתלמידיו של  
אהרן אוהב שלום ורודף שלום אוהב את הבריות ומקרבן  
לתורה :

י"ד

הוא היה אומר נגד שמא" אבד שמא" די לא מוסיף  
יסוף ודילא יליף קטלא חייב ודי אשתמש בתגאי חלף :

ט"ו

הוא היה אומר אם אין אני לי מי לי וכשאני לעצמי מה  
אני אם לא עכשיו אמת :

א כ"א שמיה

ב כ"א ודלא יוסיף יסיף

ג כ"א ודלא יליף

ד ואפשר לקרות בתאנא ל"ד הרמב"ם ז"ל : ונאמר עוד על דרך הסיומן

(ס"י הסמוס) תלמיד אין גברא לאחינא לא עכ"ל

ה כ"א ואם

ח

מתאי הארבלי אומר הרחק משכן רע ואל תתחבר  
לרשע ואל תתיאש מן הפורענות :

ט

יהודה בן טבאי ושמעון בן שטח קבלו מהם יהודה בן  
טבאי אומר אל תעש עצמך כערכי הדיינים וכשהיו בעלי  
הדין עומדין לפניך יהיו בעיניך כרשעים וכשנפטרין מלפניך  
יהיו בעיניך כצדיקים שקיבלו עליהן את הדין :

י

שמעון בן שטח אומר הוי מרבה לחקור את העדים  
והוי זהיר בדבריך שמא מתוכן ילמדו לשקר :

י"א

שמעיה ואבטליון קבלו מהן שמעיה אומרי אהוב את  
המלאכה ושנא את הרבנות ואל תתורע לרשותי ואל תתיאש  
מן הפורענות :

א כ"א בעורכי ב כ"א וכשהיו בעלי דינין

ג כ"א בזכאין

ד כ"א בשקבלו ויש עוד כ"א לכשקבלו ה כ"א זרין

י כנ"א מלתי גם כאן המאמר המיוחס לאבטליון חכמים הזהירו בדבריהם  
ז גרוב הספרים חסר כאן ואל תתיאש וג' וזה הנכון עיין לעיל משנה ס'.

וא"ת מ"ט נשנו התיבות הנ"ל וי"ל שאלו טעה המעתיק מפני קרוב המבטא  
בין מלת לרשות ומלת לרשע ולפיכך נוסף כאן המאמר הנכתב שם אחר מלת  
לרשע



ד

יוסי בן יעזר איש צדקה ויוסי בן יוחנן איש ירושלים  
קבלו מהן יוסי בן יעזר איש צדקה אימר יהי ביתך בית  
וועד לחכמים והוי מתאבק בעפר רגליהן ושותה בצמאה  
את דבריהם :

ה

יוסי בן יוחנן איש ירושלים אומר יהי ביתך פתוח לרוחה  
ויהיו עניים בני ביתך ואל תרבה שיהיה עם האשה :

ו

באשתו אמרו קל וחומר באשת הבירו מיכן אמרו  
החכמים כל זמן שהאדם מרבה שיהיה עם האשה גורם  
רעה לעצמו ובוטל מדברי תורה וסופו יורשי גיהנם :

ז

יהושע בן פרחיה ומתאיי הארבלי קבלו מהם יהושע בן  
פרחיה אומר עשה לך רב וקנה לך חבר והוי דן את כל  
האדם לכף זכות :

<sup>א</sup> בנ"א נקרא כל אחד מנ' התנאים האלה בשם יוסף

<sup>ב</sup> בנ"א חסר כאן איש צדקה. וי"ג לעיל קבלו ממנו

<sup>ג</sup> עיין ירמיה ב' כ"ט. ונ"א והוי שותה בצמא

<sup>ד</sup> נ"א מכאן <sup>ה</sup> נ"א כל המרבה

<sup>ו</sup> נ"א יורד ל' ויש עוד נ"א יורש ל'

<sup>ז</sup> בכל הספרים חסר כאן ולקחן מלת נחאי במקום מתאי

## מסכתא דאבות

### פרק ראשון

#### א

משה קבל תורה מסיני ומסרה ליהושע ויהושע לזקנים  
זקנים לנביאים ונביאים מסרוה לאנשי כנסת הגדולה הן  
אמרו שלשה דברים היו מתונים בדין והעמידו תלמידים  
הרבה ועשו סייג לתורה :

#### ב

שמעון הצדיק היה משירי כנסת הגדולה הוא היה אומר  
על שלשה דברים העולם עומד על התורה ועל העבודה ועל  
גמילות חסדים :

#### ג

אנטיגנס איש סוכו קיבל משמעון הצדיק הוא היה אומר  
אל תהיו כעבדים המשמשים את הרב על מנת לקבל פרס  
אלא היו כעבדים המשמשים את הרב על מנת שלא לקבל  
פרס ויהי מורא שמים עליכם :

\* כ"א שלא על מנת







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ספר

# דברי אבות העולם

ובו

מסכת אבות

מכ"י אחד ואין שני הכולל כל המשנה כולה כפי נוסחת התלמוד שלבני ארץ ישראל

עם חלופי גרסאות והנהגות ועם פרוש רחב בלשון אנגלית

ופרק רבי מאיר

כפי הנוסחה הנדפסה עם פרוש קצר

ואיזה לקוטין מן כ"י הג'ל

חברי

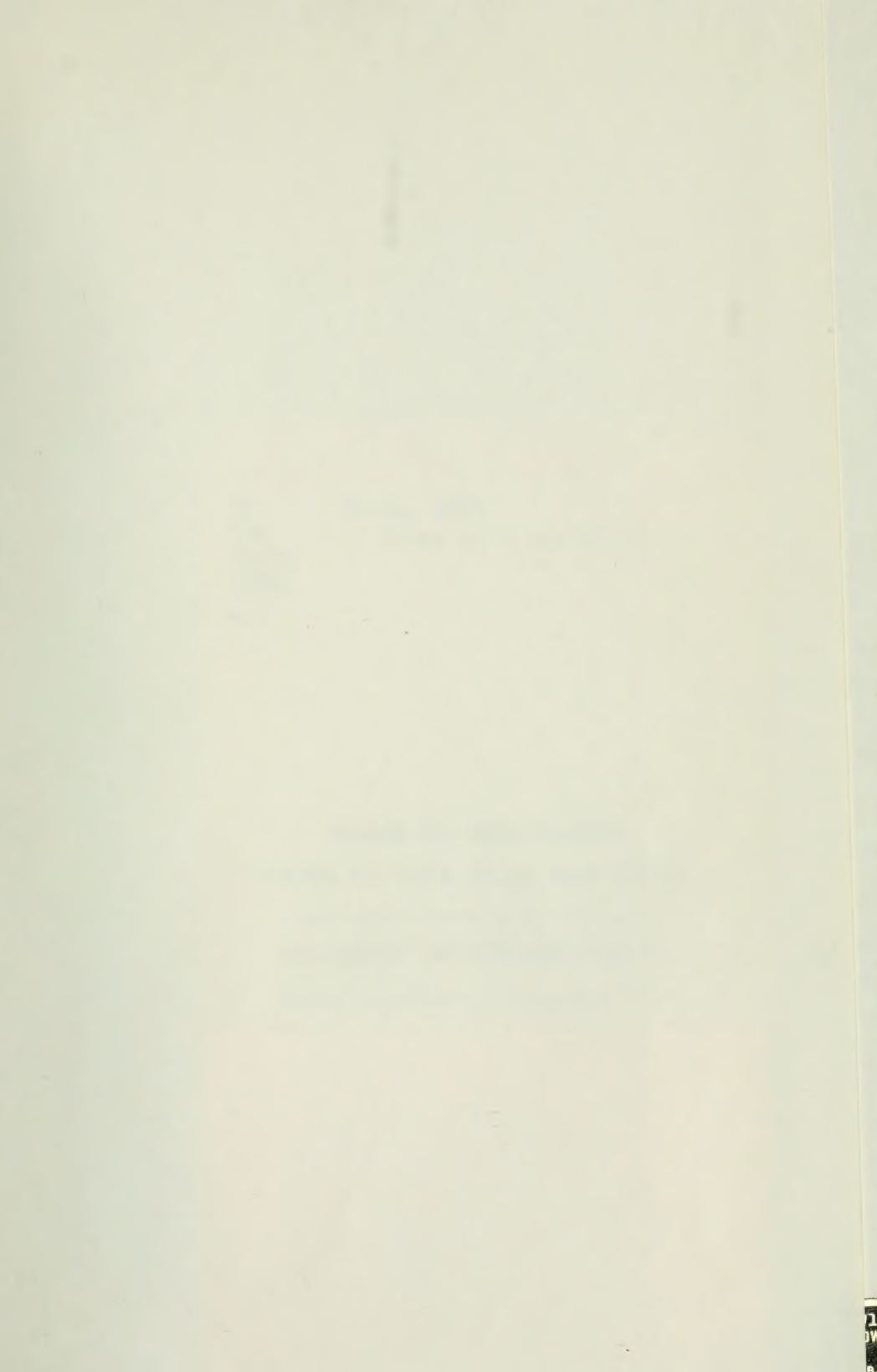
כארולוס טילור

קאנטאבריגיא

בבית הדפוס אשר למדרש החכמה

שנת תרל"ז לפ"ק







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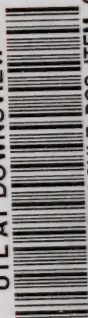
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# מסכת אבות

עם יי כתב יד

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